

Pōnō-sa

About five miles north of Tongmac, on the road to Yangsan, there is a thickly-wooded range of pines, which touches the foot of a powerfully rising mountain to the south. This chain of mountains dissects the peninsula centrally from north to south, the hill of pines being the Kumjong (Gold Well) Mountain. When you turn to the left from the main road, you already feel the dirt of the world is washed from you. The road rises and falls, the aged pines surround you in varying thickness, and rocks of all sizes and all hues greet you. Amidst the imposing sound of pines singing in the wind there are to be heard the gay voices of small birds. Then fat pheasants sud'enly start up, making a ridiculous sound similar to the guffaws of a rough farmland. As you go on further, the atmosphere becomes quieter and the sound of birds more profound.

All mountain roads are romantic, but they are particularly so when they lead to renowned temples. About one-tenth of a mile up this road the prospects open and an ancient stone bridge appears, the Fish Mountain Bridge or Osan-gyo. Across this bridge there is a cornered stone basin which is filled to the brim with water, and a score of paces from there stand two stone pillars. Somebody has described the terrain as "the shape of a moving boat." A careful look at the scenery again makes this description quite credible.

A short distance from the Osan-gyo stands a single-pillared ~~signgate, called Choge-ran~~. At this spot begins Pōnō-sa, which is verily one of the most famous temples of Korea in its rich legend, history and remains.

The official records state that the temple was built by Priest ~~Pyojon~~ in 1613, and repaired by Priest Paeg-an in 1780. The stone pillar was constructed by Priest ~~Pyeonghup~~ in 1719. From this it appears that Pōnō-sa is only 300-odd years old.

However, from historical writings and other references it is clear that the temple was built between 654 and 660 a.d. during the reign of the 29th king of Silla, ~~Muryol~~. Some records claim the original builder to be Wonhyo, whilst others think it was Uisang. Both however were contemporaries, and both went to Tang to learn ~~Buddhism~~, so the temple goes back at least 1,300 years ~~or~~ more.

~~The temple came into being thus:~~

The inroads of Japanese pirates were so serious that King ~~Muryol~~ was deeply troubled. The King ~~just received~~ the news of attack by the pirates. So perturbed was he that he refused to meet people and chose to be left alone. Then he fell asleep and had a dream. A white-haired sage appeared and said:

"Do not be heartbroken. In the Taebaek Mountains there is a divine priest, called Uisang, who is the descendant of a Buddhist god, who is protected by heavenly legions on his left and right. To the south there is a holy mountain, and in the stream there will be found a goldfish playing in the water. Ask the priest to recite the sutra seven days and nights and the enemy will disappear."

The King promptly called on the priest and Uisang read the sutra for seven days and nights. A sudden rainstorm sprang up and buried the pirates in the sea. The King was delighted and appointed Uisang as High Priest. He also ordered a temple built beside the golden stream and named it Pomo-sa, or the temple of the Buddhist Fish. The mountain was named Gold Well Mountain or Kunjong-san because golden water was believed to originate from the mountain and the temple was named Buddhist Fish Temple because the goldfish were believed to have come from Buddhist heaven.

Another theory has it that it was Wonhyo instead of Uisang. At the top of the mountain, however, we see a "Wonhyo's Hermitage" and also "Uisang's Seat" where Uisang used to read, according to the legend. So it is probable that both priests cooperated in the construction of the temple.

Afterwards, during the Hideyoshi invasion, the priests of Pomo-sa volunteered and fought against the combined Japanese forces of Konishi and Masayoshi. The invaders were infuriated and set fire to the temple, turning into ashes all the precious art objects preserved therein since the Silla period. In 1602 Priest Kwanson, in his belief that the wonderful temple site should be preserved, reconstructed the temple. This time, however, it was burned down by its own fire, and eleven years later in 1613, Priest Hyōjon recommended reconstruction and the present buildings came into being. There were partial repairs and renovations afterwards, too.

Remains and Relics

A little way from the Choge Gate there is the Chonwang Gate, the Gate of the Heavenly Kings. This gate is called the Palace of the Heavenly Lord in China. It has on left and right the pictures of the four Kings of Heavens and in the ~~centre is the path~~. This is believed to be the work of Priest Paeksu, who was abbot of the Temple 250 years ago.

At the time when Pomo-sa was first built, there were no less than 360 rooms, but after repeated fires there now remain only seven halls, including Tacungjŏn and Pojaeru, three gates, four living quarters, and 9 hermitages and side temples: Wonhyo, Kungang, Taesong, Anyang, Kungnak, Chongnyon, Naewon, Kyemyong, and Saja. The buildings are so arranged that from the signgate all gates are viewed in a straight line, through the intervening pines. The pines along this line are believed to have been planted by Priest Iyojon personally, so they are all more than 350 years old.

You step on the ancient stone patio, then there rises abruptly the shape of Pojaeru, meaning the Pavilion of Universal Deliverance. To the left of the pavilion there is an auditorium and in back a spacious garden, in which are found such famous remains as the three-storied stone pagoda, a stone lantern and a flagpole. These escaped the atrocity of Japanese troops and are the only remains of the original Silla period. They are believed to be the works of the times of King Muryol and King Munmu. These stone relics remind us again that barbarians cannot conquer civilized people and that force yields to culture at last.

Sights

The ~~three famous~~ natural wonders in this area are:

Wonhyo's stone platform, the hen and rooster in stone and the golden well in a rock.

The eight best views of this temple are:

1) the old pines of Osan (Fish Mountain) 2) autumn moonlight from Kyemyong, 3) rain at night at Chongnyon 4) the placid water at Taesong 5) the bell at twilight at Naewon, 6) the view of the sea from Uisang 7) maples in the evening at Kungang and 8) return of the snow to Kodang.

The most remarkable, beyond all doubt, is the well in the rock. The rock is about 30 feet high, 30 feet in circumference, 7 inches in depth. Although it is at the top of the mountain the well has never dried during the past millenium.

Other memorable sights: watching the flying rain at Nakhi-dae, the full moon at Osan-gyo, the setting sun on the North Stream, the snow falling on South Stream, the red sun at Anyang, the rising smoke at Kura-o.

et
rt
eace

Thoughts of The Times

Ross

As diffi-
Sinal set-
and Israel
it may be
Henry Kis-
Middle East

military di-
Sinal will
and a dash
a more per-
for coexis-
ab and Jew
follow up
the bilateral
Geneva peace

it and good-
time Middle
evaporate.
resident An-
d settlement
ep in seek-
with the
similar di-
being taken
ats and Jor-
Sadat has
critics and
s estranged
om his wor-
he can in
lone policy
el.

have both
ly and pri-
ern that a
will freeze
the peace
Egypt out
They fear
s political
pressure
them ter-
will be
1.

them, re-
ngth of
United
will try
for the
g before
He also
interests
a Sinai
lestinian
in fu-

Syrians
uly half
ans less

the ef-
tates to
has said
rica, as
persua-
Israelis,
to the

a that
visits,
on his
despite
h need
t and

Golan
times
those
ed a
rians
more

The Smile And Its Relation to Korean

By Paul A. Rhoads

I have been told by a linguist (American) that he places Korean at the top of his list of "most difficult languages" for an American to learn, a statement I found I had no trouble agreeing with. Except for a few linguistic geniuses I have heard of Korean is a language that requires continual study for all who intend to use it with any fluency at all. Two years of formal study, for example, give you only the basis for learning Korean, not a mastery of it.

Two vitally important items in learning Korean are the ability to smile and a not too sensitive ego. For the foreigner who persists, and who can smile at his errors "and they will be legion" will find the average Korean extremely appreciative of anyone who takes the time to learn his language usually to the point of praising attempts that are barely understandable let alone praisable.

For the foreigner, who can smile a valuable world of friends and spontaneous teachers will develop, but on the other hand a foreigner with a sensitive ego is a person who is rarely corrected by those with whom he deals, usually makes little progress and usually is quite confident he has "made it" all the while murdering the language. I have an army friend with a little Korean, a good deal of nerve and a big smile who found himself out in the country in the need of a bathroom. But where in English we have one all inclusive place we refer to by the term "bathroom" or "restroom," in Korea there are two terms and two rooms. First is a "mok yok shil" which is a place to take a bath, and that alone. Second is a "Wha jang shil" which is a room where the more basic necessities of life are taken care of such as urination.

My friend needed the latter but he looked up in his dictionary the word "bathroom" which if directly translated yields the word "mok yok shil" a place to take a bath. The farmer he asked told him the nearest was down the road about 20 km away. To which he asked the farmer how often he went and the farmer replied not very often (this is not to imply that the farmer does not bathe, he most certainly does but to do so in a

public bathhouse is a luxury not indulged in every day which is what the farmer was referring to as being 20 km down the road.)

The next time I met my friend he greeted me with bated breath telling me that Koreans didn't use the bathroom. I assured him he was wrong and asked him to show me what word he had used and then explained to him a speciality of Korean. My friend's attitude was good and he wrote the words down for further study.

There is an obvious contrast between him and the foreigner learning Korean who shrinks from using it because he would "be laughed at." I can recall having experienced this. My mistakes have been laughed at. I have had attempts at Korean be mistaken for English and have had people reply (to what I felt was a good Korean sentence) with "I'm sorry I don't understand English," but always I have found a warm appreciation for anyone trying to learn Korean.

I have been told of a missionary who got "sa mang" death and "so mang" hope mixed up and told his congregation that the "wages of sin was hope." Such incidents produce either smiles which produce learning and friends or they produce frustration and anger which produces stagnation and alienation. I recently went to a Baptist church that had a large banner behind the pulpit which according to my on-the-spot translation read "A Season of Thanks for Beer"! Being a Baptist church I knew my translation must be wrong and checking my dictionary I found it was instead, "A Season of Thanks for the Barley Harvest." Beer is "maekju" and barley harvest is "Maek Chu." The pastor of the church, in between gulfs of laughter said the idea never crossed his mind.

Such things are to be smiled at by all involved as the warmly humorous by-products of one person trying to learn another's language. But more than a by-product they are shared experiences between a learner and a teacher who can both smile because the learner can smile.

The writer is a Baptist missionary in Taejon, Chung-chong-namdo.

DC Seeks Normal

Anthropologist Explains

Korea Herald
Feb. 2, 1975

Emancipation of Women Reality on Cheju Island

By Choe Sun-yuel

It may not sound plausible that one can find a rare model society of sexual symmetry in Korea, the country where absolute male dominance is apparently well entrenched.

However an exception is Cheju-do, an exotic southernmost island, where traditional Korean female-male syndromes shatter. To the islanders, female emancipation is, nothing provocative.

Cheju women, in many aspects, defy male chauvinism's credo. They are physically strong, earn the living and control the family's purse strings. They don't necessarily have to do all the chores at home. Instead, men are supposed to share the household chores—they cook, wash dishes, babysit, change diapers, and even help with childbirth.

This year marks International Women's Year and the traditional male-dominance doctrine is currently under fire all over the world. The fabulous story about the islanders not only has flattered feminists but also attracted to the island many serious-minded anthropologists and sociologists from the mainland and foreign countries, not to mention a horde of tourists.

Recently a Korean-born American anthropologist looked at the island, in a new

perspective, to see just how far one could take the notion that Cheju must be the lost matriarchy some radical feminists were looking for. That notion seems to be fallacious, concluded Dr. Yoon Soon-young, a visiting assistant professor of anthropology at Ewha Women's University, after a brief exploratory trip to the island.

Speaking on some anthropological impressions of Cheju to the Seoul Branch of the Royal Asiatic Society meeting recently, the Fulbright scholar claimed, however, that in Cheju sex-antagonism is markedly absent and there seems to be an ideal amount of sharing and equality between men and women.

Major Groups

In her recent initial survey, the anthropologist interviewed many sea divers (chamsu) and shamans called shimbang (mudang on the mainland). Though divers and shamans are not the majority of Cheju women, they constitute two major groups of women on the island.

"There is no doubt," she said, "that the family ideal for the divers and the economic role of the women is quite different from a patriarchy. Women are often the main supporters of the family. Women divers leave in groups of 20-30 to dive for seaweed,

jellyfish, abalone, or wreath shells. They market the goods and control the "purse strings." But ideally, the women felt that a family should divide work between women and men. While some work is strictly sex-linked, other work such as childcare, and domestic work should be shared."

Yoon's findings also showed that women are conspicuous in the public realm. They enjoy considerable social recognition and power. Women's associations on the island are strong.

The equality between men and women, according to the anthropologist, is even more clear in the social organization of shamans and ritual symbols of shamanism. She contended that shamanism on the island disrupts either patriarchal or matriarchal expectations and shamans have symbolized equality of male-female ideals, by explicitly ignoring sex-division in the ritual world.

"On Cheju there are two kinds of shamans—inherited and possessed," Professor Yoon explained. "In both cases, the shaman families are closed, inter-marrying groups, not unlike the high priesthood of ancient kingdoms. Although it is known from records that in the past, the shamans had the highest social position, through numerous persecutions of neo-Confucianism and colonialism, shamans were reduced to a low social class and shamanism became the preserve mainly of females, while on Cheju it was practiced by both males and females."

Examining some particulars of Cheju shamanism related to male-female roles, Dr. Yoon observed that there is no sexual discrimination in the inheritance of ritual powers, and the fusion of male-female identities is remarkable in the ritual as it is manifested in their way of dressing.

"In inherited shaman families," she remarked "sons and daughters all learn to be shamans. In one case, a woman and female symbols in Cheju's original myths. The men are equated with land, hunting and meat," she continued. "The women (often the snake figures) are the sea, agriculture and grains. There is no male revolution. Women are equal in power to men. Exchange and alliance through marriage is stressed, rather than antagonism and conflicting interests."

Professor Yoon added that a female shaman can also take

on other conventional male roles such as that of the eldest son in relation to the ancestors.

Comparing Cheju's own original myths to "matriarchal myths," she said that the differences become even more explicit. She pointed out the extreme importance of male and female symbols in Cheju's original myths.

"The men are equated with land, hunting and meat," she continued. "The women (often the snake figures) are the sea, agriculture and grains. There is no male revolution. Women are equal in power to men. Exchange and alliance through marriage is stressed, rather than antagonism and conflicting interests."



Korea Herald Photo

SEE DIVERS—Many Cheju women earn their livings from the sea. They dive for seaweed, jelly fish, abalone, or wreath shells. Their family ideals and economic roles are based on the full equality between men and women.

American Lives by Old Rules

By Steven L. Rower

Looking back on my past four years with Koreans, my most interesting experience was getting married to a Korean girl from the country. Aside from gaining a good wife, I gained some interesting knowledge of the customs and culture of country people in Korea that is seldom seen by westerners.

On the third day after the wedding, the son-in-law and new wife are supposed to go to her village, bow to her parents, uncles and aunts one at a time, say something like "please have a long and happy life" and some other conversation and settle down briefly before being rudely abducted by the other village young men.

They tie the son-in-law up, beat the soles of his feet with wood paddles (mokchim) and shoot questions like "what are the rules of Confucius" (sam gang, o ryun). Later the pair are brought together, tied back to back and sing songs for the amusement of the village. If the son-in-law is lucky enough to get through this without being hurt, he is fed a special meal prepared by many families in the village.

A village in Korea usually consists of about 10 to 100 homes. American farmers in contrast generally live in the middle of their land which is a fairly solitary and independent life. Korean farmers live in these village because for one reason it is obviously too muddy to live in the middle of a rice paddy.

A village consists of a very close community of blood kin and friends whose families usually date back several cen-



uries in that immediate area. My experience is in a small village on the other side of the mountains from Muju, very remote from outside influence and in a setting that looks to me like a scenic, old style, Korean movie.

After my wife and I returned to Korea from southern California, we've had several opportunities to live with her family who still live by the old rules of Korea.

Barley Field

I was voluntarily working in the field harvesting barley with a hand sickle, drinking makeli like water and smoking a hand rolled cigarette when I noticed a general division of labor between men, women and children as follows: Men work in the rice paddies and do various other types of heavy work encountered on all farms. Children under the age of 12 relax, play games or climb trees to eat berries. Children over the age of 12 or thereabouts help their mothers after their school hours. Women work in the garden and home. On an average day, a wife spends about six hours in the kitchen.

On special days like my visit, the time in the kitchen may double. It really seems like a man's world.

Life is with nature. Water to be used at home is carried by buckets from the community well or stream, clothes are washed by hand at the stream, light to read at night is provided by kerosine lamps, food is cooked by traditional methods with almost everything being made from scratch.

Scratch starts by collecting materials from the garden, field, stream or lake. It is a hard life but in many ways it is more humanistic and satisfying than many of us metropolitan urbanites realize. The family is a close unit that gets involved with the simplest biological processes or earth shattering individual problems. Personal interactions take the place of television.

At sunset and after eating supper on the porch in the warm summer air, I felt philosophic and at harmony with the land. Now peace of mind is here.

I lean back, look up at the mountain where thousands of generations of my wife's family lie, where earlier I climbed up, took off my shoes and bowed twice, where spirits hopefully rest and I think how it is nice to leave no marks on earth like the flight of the eagle as we pass through this cycle of life. I think there must be another way to live other than with our present morality and raping of the earth in the name of progress.

The writer is doing research on mammals for a program of the University of California. — Ed.

ate

Thoughts of The Times

Korea Times March 5, 1976
A Mother's Pride

By Nahm Yong-woo

— A
ilitary
an al-
com-
esday
and
aised
arms
East.
two
en-
nte
hai
nd
ia;
ke
e
d
s.
he
of
ns-
with
om-
tical
ast."
but
t this
i fact,
ublicly
ns will
ne com-
Israel."
he arms
s will."
hal, but
merican
to Eur-
give the
political
some
but he
clusion
uy last-
example,
had re-
et arms,
xpel the
sell the
trefuse
partly
t there
oil in
di eco-
me so
would
se this
e U.S.
ssibly,
extent
exage-
re in
s. He
tract-
million
uction
a and
y per-
y will
nited.
us on
rned
arms
East.
firm
it im-
have
It, if
did
onal
when
ques-
by
The
been
con-
tion
cam-
r to
her
njay
ght.
njay
osest
ially
d the
June
y in-
gress,
and
con-
less

In the Seoul daily the Chosun Ilbo today, I read an article titled "Women, Marriage and Sons" by Miss Paek Chong-soon, the top-honored graduate of Korea University this year, whom I taught in her freshman year.

This article brought me back to the happy days four years ago when the freshman statistics class of which she was a member and I had a good time studying together. The students fresh from high school very zealous to studiously, red-burning royal azaleas covering the whole campus, and reverberating hourly peals of the tower clock — these brought almost a perfect beatitude to our class atmosphere.



Needless to say, Chong-soon was one of the best students. Before long she had the nickname "the Grace Kelly of Korea University," and was known as one of the best-dressed coeds at the university. An object of interest and envy among the coeds, many of whom assembled at recess in the corridor by the window of her classroom to peep in only to see what she looked like.

Four years later, she has contributed already as a university graduate an excellent article to a major daily in Seoul. Thinking her article may represent the voices of fresh coed graduates, I felt like translating it into English for the readers of The Korea Times.

Last year, the year of women, many international meetings and seminars were held at home and abroad where the participants discussed ways to enhance the social status of women, the subsequent rushing activities of our women leaders attracting our attention.

"I do not intend to go so far as to touch on such things as women's legal status or social activities. I only want to reveal my simple feelings, for it seems that many people still want as their primary wish their new daughters-in-law to give birth to chubby baby sons like 'fat toads.'

"The first daughter is usually tolerated as a 'housekeeping investment.' When the second daughter is born, they tantalizingly wish the next one will be a son, though there are some who regrettably give up in accordance with the government's family plan. With two sons in succession to the contrary, things would be different.

"Why then do our families want sons so much and entertain such great expectations of sons? It may be because a son is the very one that will carry on the family line, perform the ancestor worship service, and make the family prosperous. A daughter is regarded merely as one who will go to another family after careful and devoted bringing up for 20 years or so. A family without a son, therefore, is considered a tree pulled up by the roots.

"Not long ago, I happened to read a Biblical interpretation of marriage in Genesis 2:24, that goes, 'Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.' It clearly said 'a man shall leave his father and his mother.' This implies marriage cannot materialize without 'leaving,' which I believe means not abandoning parents but becoming independent of them. It

further implies, I believe, that a newly-wed couple begins to take by marriage their responsibilities not only as children of their parents but as parents for their own future children, and that they should take good care of their parents when the time comes. A big family can function properly only when each member gets sound and perfect independence.

"According to the Korean interpretation, however, a woman leaves her home to go to her husband's home, while a man stays with his parents. A woman should leave her home to be a member of her husband's family. In other words, marriage is not a union of a man and a woman, but of two different families. A woman's happiness depends upon what kind of man takes her as a wife, and the parents of a daughter shed tears thinking they lose her when their daughter gets married.

"What then is this man-centered system derived from? Looking back over our old traditional society, we notice that in the flourishing time of Confucianism during the Yi dynasty the idea of man's predominance over woman flowed in, and strict moral discipline was forced only upon women. The education of women was limited to reading only the Four Books: the Analects of Confucius, the works of Mencius, the Doctrine of the Mean and the Great Learning, and women were forbidden to compose poems for publication, which was only for women of the entertaining class. For women, the virtues of the Blessed Marie were more important than mere talents of any sort.

"This prevalent belief in man's predominance over woman and the enforcement of strict discipline only on women brought a deterioration of woman's status. And the vestiges still remain now. Though the voices of the equality of man and woman and the treatment of women as superior to men have been heard so repeatedly as to be a platitude, major enterprising companies in Korea still discriminate against women, some of them even rejecting women from the start.

"Recently many people have been heard to say 'Daughters are better than sons.' But this is no more than words of self-comfort; people actually still want to have sons. Seemingly a common phenomenon in both East and West, this may not disappear very soon. What I sincerely wish, however, is that excessive expectations of and over-attachment to sons and the attitude of disregarding women saying 'what can a woman do' should vanish as soon as possible."

"In answer to her article, I want to add a few lines below.

Chong-soon, regardless of what other people think, I believe that sons and daughters are of the same importance. Perhaps you may say that I say so because I have only sons, no daughters. All right, then, I'll put it this way: I shall never be disappointed when my daughter-in-law gives birth to a daughter. A son or a daughter, it is decided by the will not of man but of Heaven. Only the stupid complain about the will of Heaven. Remember, Chong-soon, all the honest and diligent farmers and the prominent heroes, statesmen and scholars throughout the human history were borne by their mothers. Mother's love thaws every cold, agony, anguish and bitterness of the world. Keep a mother's pride in your heart.

The writer is an assistant professor of English at Dankook University in Seoul.

Thoughts of The Times

Core Times
Feb. 10, 1976

Cultural Clash

By Hugh MacMahon

"Culture Shock" is a fairly recent phrase but the experience it denotes has been known as long as there have been men and women, parents and children, natives and foreigners.

It occurs when a person is surprised to find that other people are not like himself: they don't think like him, act like him or share the same feelings about things. This realization can literally put him into a temporary state of paralysis. Eventually he snaps out of it by making one of the two classic responses: He either decides that everyone (or at least every woman or every foreigner) is mad and only himself and those who think like him are sane, or he comes to admit that everyone is different and other people may have something to offer him when it comes to thinking, acting or feeling. In other words, the shock rarely continues for long and the recipient gets over it, for better or worse, either by force or by understanding.

However there is another phenomenon which I call "Culture Clash" and it is something which you don't get over so quickly; in fact it keeps cropping up again like the common cold no matter how stubborn or understanding you are.

A good (and literal) example is an experience I had when attending Yonsei University. I had been working in the provinces for two years and though I had picked up some Korean habits and expressions I felt the need for some more language study. Despite my zeal the readjustment to student life took some time and when class ended I was among the first out the door for a breath of fresh air or a cup of coffee.

To be correct, I was among the first to the door, for when I got there I usually collided with an American lady, who had the same object in mind. She was not long in the country and had not learned, as I had, that in Korea it is men first and ladies after. The result was a "culture clash." Both of us headed for the same opening with equal confidence that the other would give way, only to run into each other. For her it was only a simple "culture clash," for me it was a more complex "reverse culture clash." I hope that by now she has fully forgiven me and achieved "dente" with the Oriental sense of chivalry.

There are other areas too in which I find myself becoming more Korean than the Koreans themselves. I know how to handle appointments that, from experience, I expect won't be kept too well. Someone once told me, "If you make all such appointments for the same hour, when you know you'd have to be there anyhow, you won't be disappointed if one or all of them are not kept." It works out quite well and people are amazed at the number of appointments that I make and my patience when someone fails to turn up.

However there are still many situations in which I feel uneasy and am liable to suffer culture clashes. If I am not in good humor a shower of "halloes" from a group of

children is likely to dampen my spirits even further. My understanding of children should prevent such lapses but it is usually a little late in coming to the rescue. If someone drops a valuable article of mine and smiles broadly I momentarily forget that it is just the Oriental way of showing embarrassment and may react unreasonably. Strange edibles can perplex me. One day when out hunting I was offered the first drink of a deer's still warm blood but could not go through the motions of drinking even though I knew I had been given an honor and that deer blood is good nourishment.

Certain customs concerning the right time to leave a party, how much to eat and when one is expected to decline an invitation are so subtle and obscure that they can create a problem even in one's own culture. They are fertile ground for culture clashes.

I remember hearing of an Irishman who, while visiting New York, called into a relative's house and was delighted to be invited to have a cup of coffee. However, in Ireland you never say "Yes" the first time you are invited to do anything. By the time you have said "No" for the third time the host has got the message that you would like a cup of coffee and gets you one. But that doesn't work in New York. When the thirsty man said his first "No" his Americanized cousin took him at his word and didn't give him anything. He left the house later knowing that there had been a "clash," somewhere but unable to make out what had gone wrong.

Naturally in a country like Korea the problem is greater. At a meal should you eat a lot to show you appreciate the food or leave some over to show that you are not just there to eat? In one house where I was invited to have a cup of tea, a plateful of sweet biscuits was put before me. I was hungry and the biscuits looked good so I took one and then another. My hostess, who was watching carefully to see what I liked, encouraged me to have another and then another. In no time the plate was empty and I had trouble preventing her from going out to buy another packet. It was not till I was leaving that I realized my mistake. When the door of the room was opened the ten-year-old daughter of the house had a chance to peep in, saw that all the nice biscuits were gone give me a multi-emotion look of disgust, loathing and contempt. My partiality for the biscuits had made the mother happy but other members of the household wouldn't be disappointed if I never called there again.

Yes, culture clashes do not disappear after five or ten years in a country. I am sure they keep cropping up even in the fiftieth year. The first ones can put you in a state of "culture shock" but if you make a healthy recovery and come out of it more open-minded, the later clashes will be only exasperating at the worst.

And for the armchair traveler there is this consolation. You really don't need to leave your house and go to a foreign country to experience culture shock or clash: All you need is a spouse or teenagers; they will test your self-confidence and provide you with opportunities to mature and widen your vision.

Father MacMahon is serving the Catholic Church in Haengdang-dong, Songdong-gu, Seoul.



Letters to the Editor

Discrimination

Dear Sir:

Permit me to comment on an article which appeared in your esteemed paper on Sunday, July 6, 1980, in the "Thoughts of Times" section with the title "The Walls Men Make" written by one John Byrd. Part of it said he does not understand "Westerners who make a determined effort to shield themselves (and their children) from Korean society."

I am not a Westerner and neither am I white. I am a black person from Ghana in West Africa, with my wife here in school in one of the seminaries in Seoul. I have been in this country for nine months and my wife for four months. I do not condone people who shun public life, but anyone in the shoes of my wife and I would perfectly understand why some Westerners would have little to do with Korean society. We have lived in America and also know Europe, and even in these places where there is ever existing racial tension, we never felt the pinch of discrimination till we arrived in

Seoul. In Atlanta for example, I went to an all-white school and attended and preached in an all-white church. The people received me wholeheartedly as a brother and my two years' stay in the States was full of joyful adventures. But not in Korea. My wife and I are laughed at every time we go out. At first we thought we could take it, but no, we are rather fed up.

To give a few examples, on the 11th of December 1979, I went to a Korean Air Lines office to purchase a ticket for my wife to join me. Immediately I entered the office, all the girls (and it is always the girls, especially high-school girls) started to giggle and openly point fingers at me and laugh. I was very much annoyed and left the place. I bought the ticket from another airline. I thought people working at such international offices knew better. Another example was at the snack bar at the airport, where one of the servers ridiculed me because of my color. Many times we have been tempted to hit people, and just yesterday (July 5) I was forced to seize an umbrella belonging to a girl, because I chased her

and she fled leaving it. To conclude my long list of examples, permit me to quote what a white friend of ours said: "Please you have to take it, we whites have the same problem."

Because of this my wife rarely goes out; she is indoors 20 out of the 24 hours in the day. What then do we have to do? We therefore avoid as much as possible all Korean society except to go to church. We usually use a taxi or the Sheraton airport bus in order to avoid high-school girls on a public bus. We have lived in our neighborhood for nearly nine months, but till now anytime we come out, people laugh at us.

Of course, on the other hand, we have met several excellent ladies and gentlemen who like and accept us as we are, regardless of our color and race.

Korea is very beautiful, and we wanted to see the tremendous cultural and technological riches of the country. But no, we rather prefer to stay indoors; we go out when it is absolutely necessary. When we want any recreation, we take a taxi to the USO or Itaewon and stay for a while there. I thus do not blame

those Westerners who shield themselves from Korean society. They may be saving themselves from public ridicule.

I think the real solution lies with the Koreans themselves. A proper and thorough program should be undertaken to educate the masses, especially high-school girls, office and department store girls, and

public bus girls on the fact that the world consists of several diversified colors and races, and they should learn to respect the colors of other races. When this problem is rectified, Korea will be the best place to live in on earth.

Asumang-Birikorang

Seoul

Wed, July 16, 1980

t
any
Gold

Thoughts of The Times

Korea Times
May 7, 1966
By John L. Mitchell
Non-Linear
Dreams

on
The
draw up
most 100
any next
ed \$100
agree-
the U.S.,
many.
announced
fter five
on the
many
many
g the
a re-
out 5-
plan-
deep-
month-
said,
es to
nittee
It is
ss be-
which
West
de it
ue off-
eeping
on its
ilitary
tries.
225,000
x divi-
n Ger-
Force
wings
planes
ithdraw
ss than
Jan. 1,
consist
at troops
to 13,
d about
nel.
ivision is
2nd and
of which
The two
yed, start-
ve not been
e said there
n on which
drons would
ed States or
be based.
olved include
Fighter Wing
posed of three
aircraft; the
ing at Spang-
ed of three
4Ds; the 50th
at Hahn, made
drons of F4Ds;
ghter Squadron
reed to buy be-
and June 1968
a special, non-
edium term U.S.
ities and pro-
ue its military
America without
lf, however, on
ese purchases.
ls estimate that
urchases will
lion a year and
s in Germany
flow of \$800 mil-
his could be off-
pronged arrange-
v has about 55-
s Army of the
1 withdraw one
0 to 6,000 men
ron of about 20
I get from the
million in the
urchases, but
ing its soldiers
ts \$230 million.
e gap the U.S.
e military pur-
of \$19.6 million
will be a wind-

Pusan lay sprawled out on the mountains drinking in the refreshing rays of the sun. It seemed tired and exhausted from winter rigors and war ravages. It was a cold, windy, but sunny Sunday, January 20, 1959, when I arrived in its harbor.

Since the signing of the truce in 1953 the time lapse should have instilled new life in Pusan. But the Pusan Perimeter had had a frightening strangle-hold on its lifeline. Thousands of refugees had hurriedly descended from the North into its protective mountains and had neither the energy nor the money to return to their homesteads further north. They had remained and had continued to sap the life from Pusan.



Yet as I stood on the corner of one of Pusan's main streets with the wind at my back and the sun in my face, I was impressed with the chaos of activity before me.

Only three weeks before I had stood similarly on one of San Francisco's main corners. The two cities have much in common. Both are singularly scenic with their towering mountains protecting their harbors. Both are jammed with homes and people. But there was a contrast: order struck me in San Francisco, chaos in Pusan.

The Pusan chaos contrasting with the San Francisco order was my indelible first impression of Korea. Sometimes first impressions are the most valid. Because this impression has stuck in my memory I have often reflected on it. It's been an exciting reflection and sometimes enlightening. It is this ever presence of East-West contrasts that I find most delightful about my living in Korea.

About a three block walk brought me to an intersection after I got off the boat. It was late morning around 11:30. The noises and signs were all new experiences. I could not speak or read a word of Korean.

But what immediately attracted my attention was the policeman standing on a box, his white gloved hands waving this way and that, and blowing his whistle frequently, while no one seemed to be paying the least bit of attention. Jeep hap-sungs rumbled along. A few smaller taxis honked their horns and raced wildly down the street. The bicyclists seemed to take delight in cutting dangerous paths through the maze. Horse-drawn and oxen-drawn carts lumbered along at a turtle's pace. And lastly pedestrians made as much free use of the

meaning of life itself. In our thinking about personality and character; we have assumed the line as axiomatic.

In our academic work, we are constantly acting in terms of an implied line. I organize my data; I draw conclusions from them. In social terms I speak of society's vertical and horizontal dimension. In science I talk of induction and deduction. In parks I see lines of trees and circles of stones. But is the line present in reality? Or is it the way Westerners view reality?

In the study of so-called primitive cultures, anthropologists and linguists, for example, are discovering that these cultures do not perceive reality with the linear clarity that our Western culture does.

For this reason I have begun to take a second look at the chaos of Pusan. I've begun to wonder if the Korean perceives it as chaotic. I wonder when I bump Koreans on the sidewalk in disordered (non-linear) haste whether they feel the disorder. I wonder when I walk down stairs in the right lane and confront my students walking upstairs in the same lane, whether they feel the uneasy situation. I wonder when I'm shoved out of a small crowd fighting to get on a bus whether anyone in the crowd senses the Westerner's disgust over the lack of order.

I'm not implying Koreans are primitive; I dislike the pejorative connotations of that term. Besides in my studies of peoples from ancient times I find few human differences, and that our Western linear concept of progress measured in very narrow technological terms is inadequate for measuring over half of the cultured peoples of the world, of which Korea is certainly one.

What I'm implying is that Koreans do not perceive reality as linearly as Westerners do. Since both perceptions are equally valid, we might begin to try to see reality as Koreans do. We might begin to realize some ease in our adaptation to Korean ways. We might not find it so frustrating to find a friend's home through a maze of footpaths that twist and turn in all directions. We might be able to sit comfortably in a mud hut that has not one straight wall. We might be able to pick our way along the sidewalks easier. And maybe some of Korea's peculiar beauty will be perceived for the first time like the delicacy of the curve on the roof of a traditional Korean home. We might even be able to overcome the smell of the rice paddies in spring to catch the contours and the engineering feats of a rice paddy sheltered in a mountain valley and finely shadowed by the afternoon sun.

At one corner of our school's

ue off-
eping
on its
ilitary
tries.
225,000
x divi-
n Ger-
Force
wings
planes
ithdraw
ss than
Jan. 1,
consist
at troops
to 18-
d about
nel.
ivision is
2nd and
of which
The two
yed, start-
ve not been

said there
n on which
rons: would
ed States: or
be based.
olved include
ghter Wing
osed of three
aircraft; the
ing at Spang-
ed of three
4Ds; the 50th
at Hahn, made
drons of F4Ds;
ghter Squadron

need to buy be-
and June 1968
n special, non-
edium term U.S.
ities and pro-
ue its military
America without
lf, however, on
ese purchases.
als estimate that
urchases will
lion a year and
s in Germany
flow of \$800 mil-
his could be off-
pronged arrange-

y has about 55-
s Army of the
I withdraw one
0 to 6,000 men
ron of about 20

I get from the
million in the
urchases, but
ing its soldiers
ts \$230 million.
e gap the U.S.
e military pur-
of \$19.6 million
will be a wind-
ately \$20 mil-
from American
there from

o these agree-
onn, government
ontinue its practi-
rting dollars into
Department and
d.
n troops, it said,
committed to
alls said, this
American bri-
e 24th Infantry
ationed in Ba-
ve their heavy
Germany and
airlifted back
on short notice
mergency.
e announcement
brigades of the
ate, and once a
will be in Ger-
rcises. The same
four air squadrons
wn from the nine
Headquarters of
vision and its re-
gade are expected
erred from Bavaria
nkfort, officials said.

the Pusan Per-
imeter had had
a frightening
strangle - hold
on its lifeline.
Thousands of
refugees had



hurriedly descended from the North into its protective mountains and had neither the energy nor the money to return to their homesteads further north. They had remained and had continued to sap the life from Pusan.

Yet as I stood on the corner of one of Pusan's main streets with the wind at my back and the sun in my face, I was impressed with the chaos of activity before me.

Only three weeks before I had stood similarly on one of San Francisco's main corners. The two cities have much in common. Both are singularly scenic with their towering mountains protecting their harbors. Both are jammed with homes and people. But there was a contrast: order struck me in San Francisco, chaos in Pusan.

The Pusan chaos contrasting with the San Francisco order was my indelible first impression of Korea. Sometimes first impressions are the most valid. Because this impression has stuck in my memory I have often reflected on it. It's been an exciting reflection and sometimes enlightening. It is this ever presence of East-West contrasts that I find most delightful about my living in Korea.

About a three block walk brought me to an intersection after I got off the boat. It was late morning around 11:30. The noises and signs were all new experiences. I could not speak or read a word of Korean.

But what immediately attracted my attention was the policeman standing on a box, his white gloved hands waving this way and that, and blowing his whistle frequently, while no one seemed to be paying the least bit of attention. Jeep hap-sungs rumbled along. A few smaller taxis honked their horns and raced wildly down the street. The bicyclists seemed to take delight in cutting dangerous paths through the maze. Horse-drawn and oxen-drawn carts lumbered along at a turtle's pace. And lastly pedestrians made as much free use of the main street as they did the sidewalk.

San Francisco, by contrast, has no oxen, and one looks long and hard to find horse-drawn carts. Bicyclists are rare and jay-walking draws a heavy fine. Taxis stay in their lanes, and the policeman has full command of traffic. So the expectancy of order that I had on an American street corner was no longer valid on the Korean street corner.

One very significant ingredient in this expectancy is a sense of linear perception. Westerners look for "lines" in everything. In fact, the line is so basic to Western culture that we take it for granted, as given in reality. We see it in visible nature, between material points, and we see it between metaphorical points such as days or acts.

It underlies not only our thinking but also our aesthetic apprehension of the given; it is basic to the emotional climax, which has so much value for us, and, in fact, to the

Westerners view reality?

In the study of so-called primitive cultures, anthropologists and linguists, for example, are discovering that these cultures do not perceive reality with the linear clarity that our Western culture does.

For this reason I have begun to take a second look at the chaos of Pusan. I've begun to wonder if the Korean perceives it as chaotic. I wonder when I bump Koreans on the sidewalk in disordered (non-linear) haste whether they feel the disorder. I wonder when I walk down stairs in the right lane and confront my students walking upstairs in the same lane whether they feel the uneasy situation. I wonder when I'm shoved out of a small crowd fighting to get on a bus whether anyone in the crowd senses the Westerner's disgust over the lack of order.

I'm not implying Koreans are primitive; I dislike the pejorative connotations of that term. Besides in my studies of peoples from ancient times I find few human differences, and that our Western linear concept of progress measured in very narrow technological terms is inadequate for measuring over half of the cultured peoples of the world, of which Korea is certainly one.

What I'm implying is that Koreans do not perceive reality as linearly as Westerners do. Since both perceptions are equally valid, we might begin to try to see reality as Koreans do. We might begin to realize some ease in our adaptation to Korean ways. We might not find it so frustrating to find a friend's home through a maze of footpaths that twist and turn in all directions. We might be able to sit comfortably in a mud hut that has not one straight wall. We might be able to pick our way along the sidewalks easier. And maybe some of Korea's peculiar beauty will be perceived for the first time like the delicacy of the curve on the roof of a traditional Korean home. We might even be able to overcome the smell of the rice paddies in spring to catch the contours and the engineering feats of a rice paddy sheltered in a mountain valley and finely shadowed by the afternoon sun.

At one corner of our school's administration building there is an open, empty space. When the building was almost completed I happened to be touring it with our architect, Mr. Kim Chung-up. I asked him why it was there. It had no purpose. He answered: "To break the line of perception."

We Westerners living in Korea would do well to break our line of perception, and leave a small opening for another view of reality. The linear sense of the West is too quickly encircling Korea; that line will too soon wall out the non-linear past. And we will have missed out on a unique view of reality.

I have returned to my Pusan corner in my second trip to Korea. The former chaos is gone. The San Francisco order has taken its place. And that's Western progress, and, maybe, Eastern regression.

The writer teaches at Sogang College, and has been studying the Korean language.

ies' Fears About N-Pact

eaty United States, said U.S. officials, minister has arrived in Geneva, where the nonproliferation negotiations are taking place, and extent by F

Thoughts of The Times

Mr. Times
Jan. 1, 1967

By Paul S. Crane, M.D.

ny
g the
n the
ing re-
music
omen-
alger-
er are
ecord
t pro-
ed to
idier
d We-
rf re-
medly
eco-
nany,
orders
over
disc
wo-
pany,
after
often
Ger-
de one
ory."
xt had
officers
s abun-
n.
"From
ers," is
martial
espered
ne great
ar, Hit-
ay, anti-
extracts
hy Ger-
"For the
l for the
as, snaris
rd, were;
ewish and
gers and
the Bol-
r in Mos-
rums, then
announce-
macht has
t new vic-
onors. Ger-
over Nar-
a thousand
cream for
burst into
ing against
eports from
come from
1942, when
man armies
hem. Of the
years there
n.
concludes
down honor-
verwhelming
soldier had
g that will
German aud-
d a deaf ear
sman for the
the Interior
een no move
le."

Of the five basic relationships of Confucianism, the one I have always liked the best is the fourth one, "Between father and son" - intimacy (父子유기).

On a very crowded train, last week a first grade school boy was found to have suddenly decided to take a ride on a train on his way home from school in Taegu. He had a vague desire to visit the port of Masan, but found himself more conveniently on a train headed for Mokpo, in the opposite



direction. One can hardly criticize a six-year-old if he gets a little confused in his directions. My otherwise well-orientated wife suffers from the same confusion in directions.

This lad was well dressed, he carried a good quality leather book satchel on his back, and had a nice new leather lunch bag. All the books in his satchel were clearly marked with his name and the name of his school room number.

When the conductor dragged him to the empty seat opposite me, I was fascinated to see what the train master would do with this stowaway. He was a most solemn young man as he sat before his captor, the train master.

The boy had first been noticed when the ticket-punching ceremony passed through the coach. He was sitting quietly, looking out the train window, beside a woman with a baby. The conductor was late in his punching routine, having had to try to settle several over-sold reserve seat hassels.

Only when the conductor demanded the half-fare ticket from the woman was the stowaway discovered. He had never imagined the necessity for a train ticket before he launched out into the big world.

He sat glum as an owl, never speaking, never smiling, too dignified to cry, as several passengers tried to pry into his personal affairs to find his identity. Finally the

conductor stopped all the tormenters by declaring that he had found a son, and he would be to him a father until his own father could be located.

Every so gently the conductor began to win the confidence of his ward. He promised to take him to his own home for the night in Mokpo, and then he would telephone the school in Taegu to find his address and contact his parents. He would escort the boy to his home on the return train next day. After an hour of such intimate and reassuring efforts the boy broke his silence enough to whisper his father's name into the conductor's ear. He did not know his address, or his telephone number. His father was head of some kind of business, and had a telephone in his home and in his office.

A cake bought by a fellow traveler was the one thing that would open the boy's mouth as he silently munched on the dry crust. A full stomach and he began to relax a little, he almost smiled once. Others accepted the boy as the honored son of the train master, and he thawed a little. Several plainclothesmen tried to gently draw him out and looked through his satchel for other identification. There was none. Comforted by the intimacy of his foster father, he slept.

What was the boy's real father doing all this time? Was he frantically searching at the school for his son? Or was he ignorant of his son's wanderings as he partied with business associates in some tea house? Had he failed to keep the traditional Confucian teaching of intimacy between father and son in his wheeling and dealing to stay float in the hectic business world?

Modernization is wonderful, but how many small boys have lost the touch of intimacy between father and son in our modern world? Thanks be for the traditional train master, with his fatherly concern for a lost little boy.

The writer is director of the Presbyterian Medical Center, at Chonju, Chollapukto.

Thoughts of The Times

By Paul S. Crane, M. D.

Succumbing to tremendous public pressure, which included two bags of rice left at my gate one night, a letter written in blood, and a late date with LaLa Legume after I rather cleverly recognized her legs as the hind part of the horse in "Hello Dolly," I am seduced into giving an advance peep at my forthcoming musical comedy which is booked for the Namsan Shell (tickets to politicians only, please), and has the tentative title of "What Makes Ajax Tick." As a precautionary measure, I have my exit permit in hand and a one-way ticket to visit His Highness Angun Tenzing Trandul of the Princedom of Mustang in the other, before I toss this into the Editor's basket. Let the long arm of Ajax's bald-pated president do his damndest — here we go!



The combined intelligence agencies have just flashed a warning that Ajax University is ticking like a time bomb. Sooner or later her detergent chemicals will explode in a bath of suds that may threaten to wash away many houses built upon the educational sands with insufficient cement in the mix which may become unstuck when the floods come.

Ajax University stands second to none in presenting more solutions than there are problems to be solved. Ajax has finally solved the problem of "dependency" versus "independency." Ajax will always stand firmly for "dependency." Let others worry as to whether anyone is ever truly independent in this world. The ratio of "dependency" to "independency" may vary from time to time and from area to area during the same time. Ajax has given the lie to the concept that "dependency" is a matter of "face." In our jammed-up world, we are all too crowded to allow the Confucian concept of prideful face to slow the progress toward equalizing the "dependency-independency" ratio of schools as of nations.

In ancient times, before the founding of Ajax University, Korea was a dependency of China. China was thus also dependent on Korea for annual revenues and gingsing. As Korea's neighbors became stronger, Korea became more and more independent of China until in 1895 she was able to free herself of this junior relationship to China. However, for many reasons she quickly found herself again dependent — this time on Japan. Japan became more and more dependent on Korea for rice, and labor, and an avenue toward her goals of a Greater East Asia Co-Prosperity Sphere. The atomic blast which liberated Korea from this enforced "dependency" in 1945 found Korea lacking in experienced leadership, organization, technology, and public morality. In 1950 again her state of "dependency" on the outside became obvious when Dr. Rhee was forced to seek help abroad

in order to survive invasion from the north.

For a period, then, Korea was almost completely dependent on the United Nations, and mainly on the United States. Gradually times have changed, and today Korea is becoming less and less dependent and more and more truly independent. Whereas during the Pusan Perimeter days Korea might have been 90% dependent on outside aid, in fifteen short years she is now less than 30% dependent on outside help, and is assuming 70% self-sufficiency. During this period the Free World has become more and more dependent on Korea as a strong anchor in the defense of Freedom in Asia. Today Korea is strong enough to send combat troops to help others who are still dependent for their survival. This is a remarkable record by anybody's yardstick.

Major hindrances to a more rapid shift in the percentages is the basic theme of the play, "What Makes Ajax Tick." To sharpen the minds of her alumni, she having no students to worry with, Ajax campus has ideas flying back and forth like ping-pong balls echoing along the cliffs below Sugwipo. To whet your appetite for the play, a few of the teasers will be: At what age do you begin to teach judgement? Why are making judgements and solving problems the least considered part of Korean education? What can be done to dissolve didactic professors, let alone political ones? How can Korea afford business morality? Who cares about building integrity? How can face rightly be used to insure contracts, and produce quality control and standardization of products? Who can enlarge the vision of a people, so that their loyalties can reach beyond the family clan and the circle at the tea room? How can you teach Greek to Confucius? How can government under law replace personal privilege, where laws are enforced against the weak and the strong may blithely ignore the statute books? Can a nation pull itself up by its own rubber shoes without vision of God? How can the young escape the corruption of their teachers?

These are but a few of the questions that are ticking down at dear old Ajax U. Time is running out, and all the smart money boys would do well to change the odds. Korea with her pent-up potential of intelligence, native ability, and deep sense of justice, may one day begin to zero in on this bubbling pot of suds. Let the thinkers and the wise men meet in their tea shops and circles to study this situation. They might well consult their lucky star, for soon may come a time for change. Let no alumni of Ajax University be caught with his pajama bottoms showing!

Note: For those wishing to apply for honorary degrees from Ajax University, application may be made to the Founders: Robinson, Sommerville, and Hoffman.

The writer is director of the Presbyterian Medical Center at Chonju, Chollapukto.

Aug. 27, 1976
Thoughts
of
The Times
Korea Times

Ups And Downs

By John G. LaBella

Many times I have been asked by Koreans what I think of Korea and of my stay here. I always briefly reply that I like it and the people very much, but because this question is usually asked by strangers or new acquaintances, I keep a long story short. I have even thought from time to time of writing a book about Korea and I, but gave up on the idea since little would get by the morals censors.

As my friends like me with my ups and downs, so do I like Korea and I would now like to mention what I think are some of the ups and downs of my Korea.

The Downs:

The well dressed and good-looking gal waiting for a bus, who stands there and spits on the sidewalk.

Drunken marines who display their bravery by terrorizing civilians.

Guys who beat up their women in the back seats of taxis in the middle of the city while the driver tolerates the whole bad scene without blinking an eye.

Beggars who are allowed to sit all day on the sidewalks and subway stairs with children who are somehow always asleep.

Contractors who work all day at trying to increase their profits by not using the correct ratio of cement at their construction sites.

Filthy buses and taxis that are the rule rather than the exception.

Harmful food makers.

The use of newspaper in the Johns instead of tissue paper.

The private sedans that very rarely ever give a lift to students.

The citizen apartments where the playground swings remain broken for more than

a year.

The rural folks' practice of chasing down and selling any wildbird that they can lay their hands on.

Yontan gas.

Too many tots armed with toy pistols and rifles.

The Ups:

The practice of seated bus passengers holding the bags and packages of those who must stand.

The shopkeeper and office worker who get up from their work to escort the lost foreigner a half block to his destination.

The tolerance that most Koreans show towards drunken persons.

Young couples who aren't afraid to hold hands in public.

The young father who doesn't think it degrading to his manhood to carry his baby in his arms in public.

The trust and friendship that the majority of Koreans show towards each other.

The constant invitations to partake of food and drink offered by Koreans to me as a passing stranger.

Some of the most charming, beautiful and intelligent women found in this world.

Hardworking and intelligent people found throughout the land.

Hard studying students at all levels of schooling.

Safe streets to walk at night.

Tourists and visitors almost always have good words about their stay here.

The unbelievably low prices of products and services that the foreigner enjoys.

The wives and mothers who budget so wisely.

Jachangmyong and Naengmyon.

Did I leave out some of the really big ups and downs? In my world it is the little things that mean a lot.

* * *

The writer is an American resident in Seoul.

Renewed Terrorism

Argentina

세계선교를 위한

한 밀 정 문 철

칭 서 도 예 시 예 권

MOON-CHUL CHUNG'S BIBLE POTTERY AND ART EXHIBITION
FOR THE SPONSORSHIP FOR WORLD MISSIONS AND EVANGELISM

Premier American Exhibition

Under the Auspices of — BETHEL COLLEGE & SEMINARY
3900 Bethel Drive
St. Paul, Minnesota 55112

- | | |
|---|----------------|
| 1981 Exhibition Dates and Locations: | Telephones: |
| 1) Jan.15-22—Seattle & Bellevue, Washinton-Churches | (206) 232-0389 |
| 2) Jan.26-29—Bethel College & Seminary, St. Paul, MN | (612) 638-6230 |
| Jan.31-Feb. 5—Minneapolis, Minnesota-Presbyterian Churches | |
| 3) Feb. 7-12—Chicago, Illinois-Korean Churches | |
| 4) Feb. 14-18—Los Angeles, California-Korean Com-
munity Church of Orange County | (714) 775-0781 |
| Feb. 20-Mar. 1—Los Angeles area Korean Churches | |

후원: 한국기독교문화예술원

Sponsorship of Korean Christian Culture & Arts (KCCA) Association
CPO Box 8504, Seoul, Korea 100 Tel. 23-9115

한말 鄭文喆 선생 미국순회전시회에 부쳐

추천의 말씀



세세계의 관심이 집중되었던 '80세계 복음화대성회와 때를 같이하여 “성서도예전시회”를 열어서 韓國의 基督教文化藝術을 世界人에게 소개하였던 한말 鄭文喆 선생께서 이번에 미국 순회전시회를 갖게 되었다고 하니 무엇보다 기쁘게 생각하며 축하합니다.

도자기, 그것은 韓國人의 美요, 멋이요 品位입니다. 靑磁와 白磁 그것은 우리의 자랑이요, 기쁨이요, 감탄입니다. 우리 祖先들은 그속에 고유의 열과 정교함, 청결함으로 傳統文化藝術을 심고 나타냈습

니다. 모든 文化藝術의 심장에 그들이 믿는 宗教가 숨쉬고 있기에 우리 民族의 歷史가 仏敎와 儒敎, 때로는 샤마니즘의 宗教的 傳統속에 흘러 왔기 때문에 때로는 그 우아한 도자기에도 그런 것들을 表現하는 도구로 선택하기도 했습니다.

그러나 民族福音化란 민족의 가슴에 그리스도를 심는 것일뿐만 아니라 그 民族의 호흥과 情緒와 心性과 藝術속에 예수 그리스도의 뿌리를 내리는 것이라면 우리는 이제 基督教 文化藝術을 토착시켜야겠습니다.

이런 취지의 목적으로 이 民族文化藝術의 전 영역을 福音化 시키고자 애쓰는 韓國 基督教 文化藝術院과 작가 한말 鄭文喆 선생님과 그리고 이번에 美國 순회전시회를 할 수 있도록 주선해 주시고 초청해 주신 베델대학 총장 Lundquist 박사님께 진심으로 감사의 말씀을 드리오며 이런 신앙적인 作品들이 멩끝까지 선교적인 차원에서 보급되어 큰 은혜를 끼치며 하나님께 영광을 돌려 드리는 계기가 되기를 바라와서 추천하는 바입니다.

하나님의 축복과 평강을 기원합니다.

재단법인 한국대학생선교회

대표 김 준 곤

RECOMMENDATION

on the opening of Mr. Chung's Premier Exhibition in America

Thousands of congratulations and praises!

I am very pleased to hear that Mr. Moon Chul Chung is going to have an exhibition of Bible pottery art and calligraphy in the United States, since he has introduced the Biblical arts and the work of Korea Christian Culture & Art Association (KCCA) to the world by the former national exhibition and has received great praises and interests in the period of the '80 World Evangelization Crusade, KOREA.

The pottery shows the beauty, elegancy and nobility of Korea. The blue and white earthenware are special works which cause us to rejoice and praise. Through it, our ancestors planted and presented their uniqueness and their sense of delicacy and purity. But, sometimes they expressed their religious faith of Buddhism, Confucianism and Shamanism through these works.

Therefore, Mr. Chung took a stand to get out of such idolatry, and was eager to express his faith in Jesus Christ his Lord as a means of Christian daily living and broader evangelization of the Gospel. He likes to plant the ever living tree of Christ, the Savior in the hearts of men and women of the world through this art. So I recommend and thank him and also KCCA on this special occasion for their vision and work.

I especially thank Dr. Lundquist for his invitation and heart-felt cooperation for the exhibition.

May God use this tool and reach hungry souls in uttermost parts of the world with His precious Gospel.

I pray His abundant blessing upon all.

Joon Gon Kim, Litt. D.
National Director
Korea Campus Crusade for Christ
Executive Chairman
'80 World Evangelization Crusade

WHERE THERE IS NO VISION THE PEOPLE PERISH.....

But in the small Republic of Korea, hemmed in by China's multitudes to the west and the prosperous islands of Japan to the east, there is less danger of perishing than for most countries of our world today IF we consider VISION FOR MISSIONS and obedience to God's mandate to GO WITH THE GOSPEL as criteria.

Korea's Christians have both a burning vision and a vibrant spirit to spread the Gospel.

Take, for example the vision of Moon-Chul Chung, a former national assemblyman, whose consuming desire is to see the Gospel go forth by every means within his power. His God-given gifts lay in the area of art, and his strong call to missions has taken him from government to seminary in mid-career.

Now while pursuing a Master of Divinity degree at Presbyterian Theological Seminary in Seoul he is continuing to produce art forms that speak for Christ: every piece of his pottery is created to carry the Word of God; every scroll of his beautiful calligraphy-that deeply respected and highly appreciated Oriental art form of elegant writings-uses only the Bible as source (not Confucius or other ancients) for the wall hangings and framed sayings seen in almost every Korean home. His use of Scripture as the sole subject of his calligraphy is perhaps a first in Korea. Praise God for a man putting in his art God's message.

But that is not his only aim for his art. It is also seen as a means to send men. Mr. Chung has dedicated his proceeds from his art projects to support missionaries. His vision for the immediate future is evangelization of the hundreds of small islands of Korea-poor islands where the income is too scant to support a Christian worker. These are the islands of the artist's boyhood and he knows their needs well. His vision for home missions in hard places such as these, and across the world as God permits is what has brought him to this exhibit.

YOUR interest in this Christian art of the Orient could pay dividends in souls.

(Korean contact through
Mrs. Marilyn K. Bohne
OMS INT'L-CPO Box 1261
Seoul, Korea 100)



With warm recommendations,

Carl H. Lundquist,
President, Bethel College & Seminary



EXHORTATION

The work of the Korean artist Mr. Moon-Chul Chung is a remarkable example of how the gospel in Korea has broken down all barriers and penetrated all sectors of that country's life and culture. Mr. Chung is a gifted calligrapher, poet and potter. He has two loves in his life: the love of Christ, and the love of all that is beautiful in his own ancient Korean heritage. But for nearly two thousand years Korean art has been dominated by Buddhism, and Korean calligraphy by Confucianism.

It was Mr. Chung's dream to express his Christian faith through these indigenous art forms to the glory of God and as a witness to his people.

He began with calligraphy, introducing Christian symbolism into the intricate Chinese characters, and Christian content into the prose and poetry.

Now he has turned to the ancient art of the Korean potter, world famous for centuries for its inimitable combinations of simplicity of form, delicacy of decoration and purity of color.

Mr. Chung's pottery adds Christian calligraphy, Scripture verses, and scenes and symbols from the Old and New Testaments to the oriental artistry of the potter, reminding us again that in Christ there is no east and west, for He is Lord of all life and beauty to the end of time and in all the world.

Samuel H. Moffett

Samuel Hugh Moffett
Seoul, Korea
Co-President of Presbyterian
Theological Seminary.



십계명항아리 : 후면 십계명화(출20:)
Ten Commandments Jar: Backside (Ex. 20:)



승천하신 예수님 : 후면 畫(눅24:50)
The Ascending Jesus: Backside (Luke 24:50)



밀밭에 서신 주님(左) · 물위로 걸어가신 예수님(中) ·義(롬1:17)(右)
 Jesus at barley field(left) · Jesus walking on the sea(middle) ·
 Righteousness(Rom. 1:17) (right)



진리가 자유케(요8:32)(左) · 天堂(中) · 선한목자(요10:11)(右)
 Truth makes us free(John8:32) (left) · Heaven(middle) ·
 The good shepherd(right)



병자를 일으키신 주님(左) · 선(갈6:9) 향아리(右)
 The Lord heals the sick(left) · Goodness jar(Gal 6:9, right)



시험받으신 예수님 : 후면 흠(마태4:10)
 Jesus tempted by satan: Backside(Matt. 4:10)



天和(左) · 최후의 만찬(中) · 사랑하는 자여(요삼 2 절) (右)
 The peace of heaven(left) · The Last Suffer(middle) ·
 Oh, Beloved. / III John : 2 (right)



선 · 효 · 和 · 愛 · 수선자
 Goodness · Filial piety · Peace · Love ·



밀밭에 서신 주님(左) · 물위로 걸어가신 예수님(中) · 의(롬1:17)(右)
 Jesus at barley field(left) · Jesus walking on the sea(middle) ·
 Righteousness (Rom. 1:17) (right)



진리가 자유케(요8:32)(左) · 天堂(中) · 선한목자(요10:11)(右)
 Truth makes us free (John8:32) (left) · Heaven(middle) ·
 The good shepherd (right)



병자를 일으키신 주님(左) · 선(갈6:9) 향아리(右)
 The Lord heals the sick (left) · Goodness jar (Gal 6:9, right)



左: 天聽 · 中: 잃은 양을 찾아서 · 右: 양
Listen to Heaven(left) · Searching out the lost sheep(middle) ·
Sheep(right)



청자: 은혜의 빛 · 진리의 강 · 백서: 성령의 열매
The Blue: Light of grace · River of truth · The White: Fruit
of the Spirit



십자가에 달린 주 외 聖句小品들
Jesus on the Cross etc.



길 · 감사 · 부활 · 평화 등의 小品들
The way · Thanks giving · Resurrection · Peace etc.



참포도나무되신 예수(요한15:1)
Jesus the true vine (John 15: 1)



믿음·소망·사랑·수반
Faith, Hope, and Love (basin)



믿음·소망·사랑(左)·겔세마네기도(中)·사40:31(鷹)(右)
Faith, Hope and Love (left) · Prayer at Gethemane (middle)
Eagle (Isa. 40:31, right)



左: 天聽 · 中: 잃은 양을 찾아서 · 右: 양
Listen to Heaven (left) · Searching out the lost sheep (middle) ·
Sheep (right)



십자가에 달린 주 외 聖句小品들
Jesus on the Cross etc.



청자: 은혜의 빛 · 진리의 강 · 백자: 성령의 열매
The Blue: Light of grace · River of truth · The White: Fruit
of the Spirit



길·감사·부활·평화 등의小品들
The way · Thanks giving · Resurrection · Peace etc.



엠마오도상의 두제자와 함께 가신 예수(中) · 創造(창1:1)(右)
 Jesus with two disciples on the road to Emmaus. (middle)
 Creation(Gen 1 : 1, right)



철사, 진사, 청화로 쓴 小品들



平和 · 사랑 · 소망 등의 백자병
 Peace, Love, Hope etc.



광야의 번민(左) · 세례받으신 예수(右)
 Agong at wildness(left) · Baptized Jesus(right)



선한목자(左) · 創造(中) · 성경의 열매(右)
 The Good Shepherd(left) · Creation(middle) · The Fruit of the Spirit (right)



愛(左) · 노아의 방주(中) · 빛(사60:1)(右)
 Love(left) · The Ark of Noah(middle) · Light (Isa60: 1, right)



시23편(左) · 산수 및 성구(中) · 풍랑을 잔잔케 하신 예수(右)
 Psalm23(left) · Mountain, Stream and Bible passage(middle) · Jesus calming down the storm(right)



성구, 성화, 필통들
 Bible passage, Holy picture, Brush stand



엠마오도상의 두제자와 함께 가신 예수(中) · 創造(창1:1)(右)
 Jesus with two disciples on the road to Emmaus. (middle)
 Creation(Gen 1:1, right)



철사, 진사, 청화로 쓴 小品들



平和 · 사랑 · 소망 등의 백자병
 Peace, Love, Hope etc.



광야의 번민(左) · 세례받으신 예수(右)
 Agong at wildness(left) · Baptized Jesus(right)



신한목자(左) · 創造(中) · 성령의 열매(右)
 The Good Shepherd(left) · Creation(middle) · The Fruit of the Spirit(right)



愛(左) · 노아의 방주(中) · 빛(사60:1)(右)
 Love(left) · The Ark of Noah(middle) · Light(Isa60:1, right)



시23편(左) · 산수 및 성구(中) · 풍랑을 잔잔케 하신 예수(右)
 Psalm23(left) · Mountain, Stream and Bible passage(middle) · Jesus calming down the storm(right)



성구, 성화, 필통들
 Bible passage, Holy picture, Brush stand

내가 사랑의 방언과 천사의 말을 할찌라도
사랑이 없으면 소리는 구리와 울리는 쟁
과리가 되고 내가 예언하는 능이 있어 모든
비밀과 모든 지식을 알고 또 신을 옹호할

만한 모든 믿음이 있을찌라도 사랑이 없으면
내가 아무것도 아니요 내가 내게 있는 모
든 것으로 구제하고 또 내 몸을 불사르내
어 줄찌라도 사랑이 없으면 내게 아무 유익

이 없느니라 사랑은 오래 참고 사랑은 온유하
며 투기하는 자가 되지 아니하며 사랑은 자랑
하지 아니하며 교만하지 아니하며 무례히 행
치 아니하며 자기의 유익을 구치 아니하며 성

내지 아니하며 악한 것을 생각지 아니하며
불의를 기뻐하지 아니하며 진리와 함께
기뻐하고 모든 것을 참으며 모든 것을 믿
으며 모든 것을 바라며 모든 것을 견디느니라

사랑은 언제까지든지 떨어지지 아니하나 예
언도 폐하고 방언도 그치고 지식도 폐하리라
우리가 부분적으로 알고 부분적으로 예언
하나 온전한 것이 올 때에는 부분적으로

하던 것이 폐하리라 내가 어렸을 때에는 말
하는 것이 어린아이와 같고 깨닫는 것이 어
린아이와 같고 생각하고 하는 것이 어린아이와
같다가 장성한 사랑이 되어서는 어린아이

의 일을 버렸노라 우리가 이제는 거울로
보는 것같이 희미하나 그 때에는 쉼과
알음을 대하여 볼 것이요 이제는 내가 부분
적으로 아나 그 때에는 주께서 나를 아신 것같이

내가 온전히 알리라 그런즉 믿음 소망 사랑
이 재가 지는 항상 이것인데 그 중 제일
은 사랑이라

고린도전서 삼십삼장 전체를 적다

명품 8 폭 (Eight-fold Screen)
(I Cor 13:1)

내가 사랑의 방언과 천사의 말을 할찌라도
사랑이 없으면 소리는 구리와 울리는 쟁
과리가 되고 내가 예언하는 능이 있어 모든
비밀과 모든 지식을 알고 또 신을 옮길

만한 모든 믿음이 있을찌라도 사랑이 없으
면 내가 아무것도 아니요 내가 내게 있는 모
든 것으로 구제하고 또 내 몸을 불사르며 내
어 줄찌라도 사랑이 없으면 내게 아무 유익

이 없느니라 사랑은 오래 참고 사랑은 온유하
며 투기하는 자가 되지 아니하며 사랑은 자랑
하지 아니하며 교만하지 아니하며 무례히 행
치 아니하며 자기의 유익을 구치 아니하며 성

내지 아니하며 악한 것을 생각지 아니하며
불의를 기뻐하지 아니하며 진리와 함께
기뻐하고 모든 것을 참으며 모든 것을 믿
으며 모든 것을 바라며 모든 것을 견디느니라

사랑은 언제까지든지 떨어지지 아니하나 예
언도 꾀하고 방언도 그치고 지식도 꾀하리라
우리가 부분적으로 알고 부분적으로 예언
하나 온전한 것이 올 때에는 부분적으로

하던 것이 꾀하리라 내가 어렸을 때에는 말
하는 것이 어린아이와 같고 깨닫는 것이 어
린아이와 같고 생각하고 하는 것이 어린아이와
같다가 장성한 사랑이 되어서는 어린아이

의 일을 버렸노라 우리가 이제는 거울로
보는 것 같이 희미하나 그 때에는 얼굴과
얼굴을 대하여 볼 것이요 이제는 내가 부분
적으로 아나 그 때에는 주께서 나를 아신 것 같이

내가 온전히 알리라 그런즉 믿음 소망 사랑
이 깨가지는 항상 있을 것인데 그 중에 제일
은 사랑이라

고린도전서 십삼장 전체를 적다

주후 천주 백한 삼십년 세제 부음 화대성회시에 한말 정문철

이 호와는 나의 목자시니 내가 부류함 이 있었으리다 그가
 나를 무론 소양에 누이시여 돌안한 물가으로 인도하시
 도다 내 심혼을 소양시키시고 자기 이름을 위하여 의
 의 길로 인도하시느니라 내가 사망의 음침한 골짜기
 로 다닐 때에도 해를 두려워하지 않을 것은 주께서
 나를 함께 하시니라 주의 지팡이와 막대기가 나를 안위
 하시나이다 주께서 뿔수의 목전에서 내게 상을 베풀
 시고 기름으로 내 머리에 바르셨으니 내 잔이 넘치나이다
 나의 행성에 선 자들과 인자하며 정녕 나를 파르르니 내
 어호와의 집에 영영히 거하리로다 시편 23장을 작
 작한 유대인 다윗의 시

The shepherd (Psalms 23:)

이 호와는 나의 목자시니
 내가 부류함 이 있었으리다
 그가 나를 무론 소양에
 누이시여 돌안한 물가
 으으로 인도하시느니라
 내가 사망의 음침한 골
 짜기 로 다닐 때에도 해
 를 두려워하지 않을 것
 은 주께서 나를 함께
 하시니라 주의 지팡이
 와 막대기가 나를 안위
 하시나이다 주께서
 뿔수의 목전에서 내게
 상을 베풀시고 기름
 으로 내 머리에 바르
 셧으니 내 잔이 넘치
 나이다 나의 행성에
 선 자들과 인자하며
 정녕 나를 파르르니
 내 어호와의 집에
 영영히 거하리로
 다 시편 23장을 작
 작한 유대인 다윗의
 시

The Lord our Shepherd (Psalms 23:)

사랑의 열매
 사랑의 열매는
 기쁨과 화평과
 인내와 친절과
 선함과 신실과
 온유와 절제
 이런 것들이
 성령의 열매
 성령을 따라
 행하면 이런
 열매를 맺을
 것임이 분명
 함이니라 갈
 5:22-23

The fruit of the Holy Spirit (Gal 5:22-23)

이 호와는 나의 목자시니
 내가 부류함 이 있었으리다
 그가 나를 무론 소양에
 누이시여 돌안한 물가
 으으로 인도하시느니라
 내가 사망의 음침한 골
 짜기 로 다닐 때에도 해
 를 두려워하지 않을 것
 은 주께서 나를 함께
 하시니라 주의 지팡이
 와 막대기가 나를 안위
 하시나이다 주께서
 뿔수의 목전에서 내게
 상을 베풀시고 기름
 으로 내 머리에 바르
 셧으니 내 잔이 넘치
 나이다 나의 행성에
 선 자들과 인자하며
 정녕 나를 파르르니
 내 어호와의 집에
 영영히 거하리로
 다 시편 23장을 작
 작한 유대인 다윗의
 시

The mountain (Psalms 15:)

성령의 열매
 사랑의 열매는
 기쁨과 화평과
 인내와 친절과
 선함과 신실과
 온유와 절제
 이런 것들이
 성령의 열매
 성령을 따라
 행하면 이런
 열매를 맺을
 것임이 분명
 함이니라 갈
 5:22-23

Filial piety (Deut 5:16)

내 심령의 인양인의
심령의 인양인의
심령의 인양인의
심령의 인양인의
심령의 인양인의
심령의 인양인의
심령의 인양인의
심령의 인양인의

내 심령의 인양인의
심령의 인양인의
심령의 인양인의
심령의 인양인의
심령의 인양인의
심령의 인양인의
심령의 인양인의
심령의 인양인의

너를 삼각정만 아라
주 너를 지귀라
주 너를 지귀라
주 너를 지귀라
주 너를 지귀라
주 너를 지귀라
주 너를 지귀라
주 너를 지귀라

너를 삼각정만 아라
주 너를 지귀라
주 너를 지귀라
주 너를 지귀라
주 너를 지귀라
주 너를 지귀라
주 너를 지귀라
주 너를 지귀라

하나님이 계심을
독심자를 주셨으니
이것이 나의 자마의
말방지와 고령을
일게 하려 하심이
라

하나님이 계심을
독심자를 주셨으니
이것이 나의 자마의
말방지와 고령을
일게 하려 하심이
라

다름이 되지는 구원을
얻을 수 있으나
원한 것 내 마음
우리에 주신일이
있음을 아라

다름이 되지는 구원을
얻을 수 있으나
원한 것 내 마음
우리에 주신일이
있음을 아라

생명의 빛이
나를 인도하시니
정결한 것 내 마음
원수가 깨워지고
정결하게 하시고
은혜의 자라

생명의 빛이
나를 인도하시니
정결한 것 내 마음
원수가 깨워지고
정결하게 하시고
은혜의 자라

하루는 밝은 길이
부끄럼 없으니
출근 일을 많이 보고
하늘 영광 받으시니
이것이 나의 자랑
행복을 보노라

하루는 밝은 길이
부끄럼 없으니
출근 일을 많이 보고
하늘 영광 받으시니
이것이 나의 자랑
행복을 보노라

과거 하나님께로서
이것이 나의 자랑
우리의 믿음이
오라

과거 하나님께로서
이것이 나의 자랑
우리의 믿음이
오라

누구든지 마음을
주께로 하여
이것이 나의 자랑
우리의 믿음이
오라

누구든지 마음을
주께로 하여
이것이 나의 자랑
우리의 믿음이
오라

명품 8 목 (Eight-fold Screen) Hymn and Bible passages

나 만민이
성령의 감동으로
말씀으로 화하여
말씀으로 화하여
말씀으로 화하여
말씀으로 화하여
말씀으로 화하여
말씀으로 화하여

너를 사랑함
주 너를 사랑함
주 너를 사랑함
주 너를 사랑함
주 너를 사랑함
주 너를 사랑함
주 너를 사랑함
주 너를 사랑함

하나님이
이처럼 사랑하시니
독생자를 주셨으니
말씀이 육신이 되어
말씀이 육신이 되어
말씀이 육신이 되어
말씀이 육신이 되어

다 할 수 있는
말씀이 육신이 되어
말씀이 육신이 되어
말씀이 육신이 되어
말씀이 육신이 되어
말씀이 육신이 되어
말씀이 육신이 되어
말씀이 육신이 되어

생명의 빛이
나를 비추시니
진리를 알게 하시니
진리를 알게 하시니
진리를 알게 하시니
진리를 알게 하시니
진리를 알게 하시니
진리를 알게 하시니

하루는
내 앞에 계시니
내 앞에 계시니
내 앞에 계시니
내 앞에 계시니
내 앞에 계시니
내 앞에 계시니
내 앞에 계시니

피차 하나
하나가 하나
하나가 하나
하나가 하나
하나가 하나
하나가 하나
하나가 하나
하나가 하나

누가
주께
주께
주께
주께
주께
주께
주께

주께
주께
주께
주께
주께
주께
주께
주께

주께
주께
주께
주께
주께
주께
주께
주께

우리가
이처럼
이처럼
이처럼
이처럼
이처럼
이처럼
이처럼

오
오
오
오
오
오
오
오

너
너
너
너
너
너
너
너

네
네
네
네
네
네
네
네

심
심
심
심
심
심
심
심

그
그
그
그
그
그
그
그

명종 8 폭 (Eight-fold Screen) Hymn and Bible passages

1. 오직 신의 말씀과 사랑과 화평과
 2. 오직 신의 말씀과 사랑과 화평과
 3. 오직 신의 말씀과 사랑과 화평과
 4. 오직 신의 말씀과 사랑과 화평과
 5. 오직 신의 말씀과 사랑과 화평과
 6. 오직 신의 말씀과 사랑과 화평과
 7. 오직 신의 말씀과 사랑과 화평과
 8. 오직 신의 말씀과 사랑과 화평과

성구로 된 8 목병풍 (Eight-fold Screen · Bible passages)

기르라 나의 양을
 Feed my sheep (John 21:17)



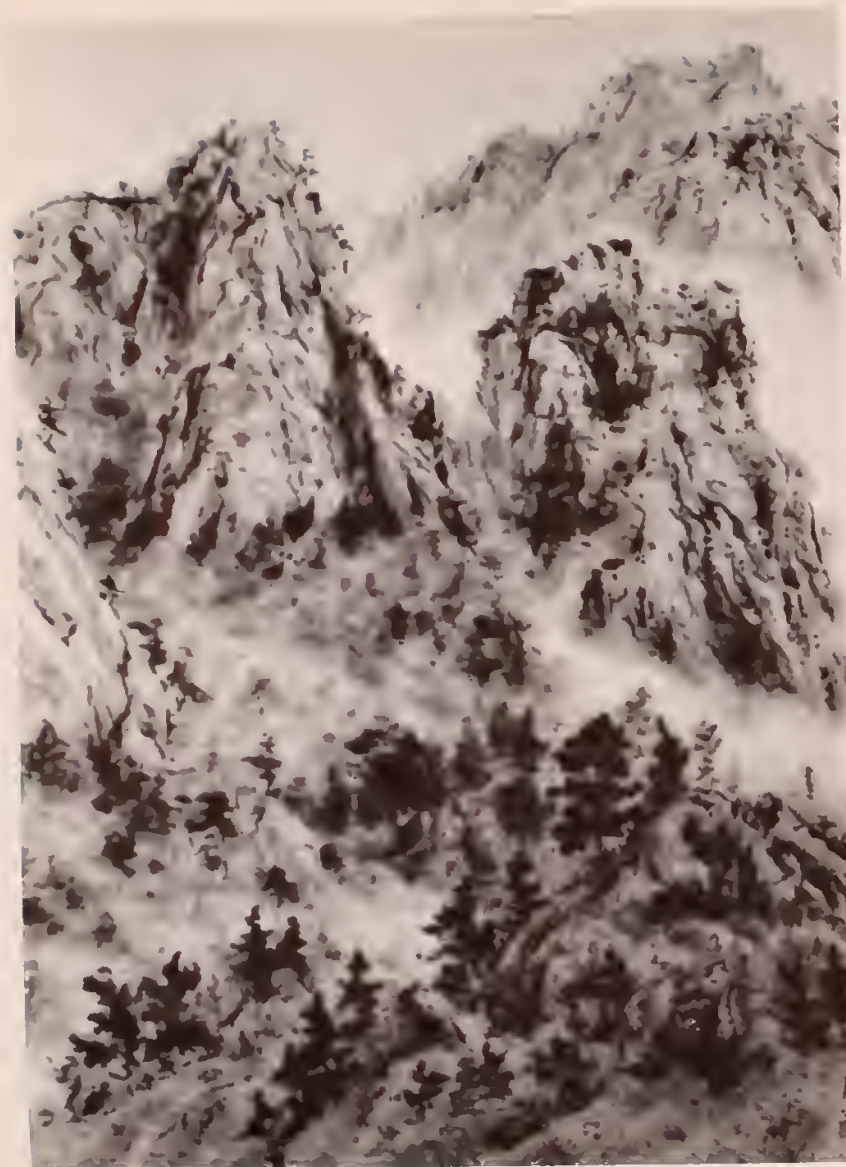
Personal History of Yang, Jung Ja



Date of Birth : March 24, 1933
 Permanent Address : 56, Kyung-Dong, Jongro-Ku, Seoul, Korea
 Present Address : 365-23, Yunnam-Dong, Mapo-Ku, Seoul, Korea

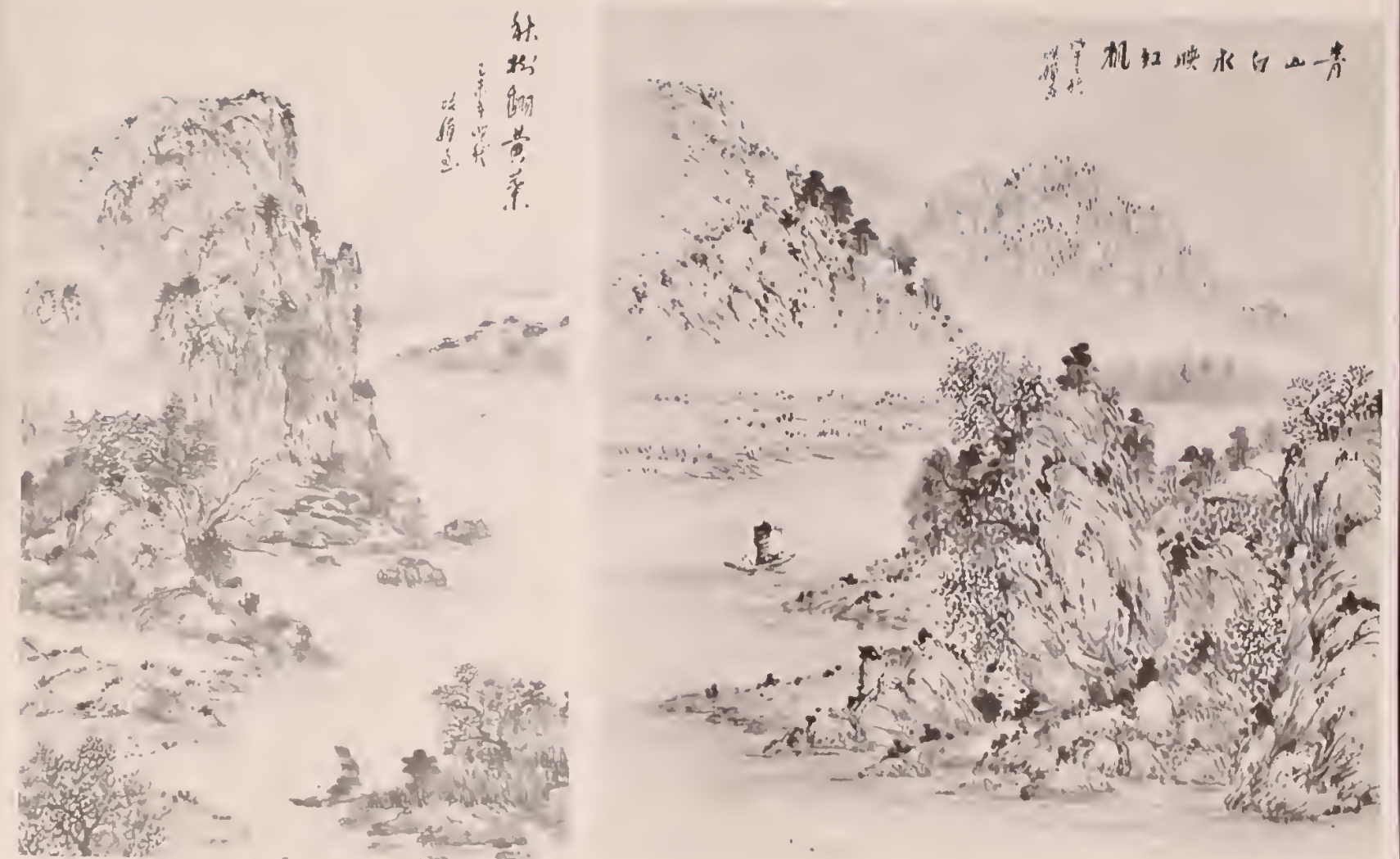
Education & Experiences

- Mar. 1959 Graduated from College of Fine Art, Seoul National University, majoring in Oriental Painting.
- 1959~1961 Lecturer, Korea Fine Art Education Research Institute
- 1961~1975 Teacher, Jung Ang Girls' High School in charge of Fine Art
- 1962 Invited to Contemporary Artists Exhibition sponsored by Chosun-Ilbo Daily News.
- 1966~1975 Selected for the National Art Exhibition for successive 8 years. (including 1 piece of the work for "Special Selection")
- 1975 Invited to the Leading Women Artists Exhibition at Shimsekye Gallery.
- 1976 Invited to Contemporary Korean Oriental Painting sponsored by the National Museum of Modern Art.
- 1979 Invited to Landscape Paintings Based on Actual Scenes sponsored by the National Museum of Modern Art.
- Present Member of Korean Fine Art Association (Oriental Art Department)



Personal History of
Soh-Sun. Soonja Choo

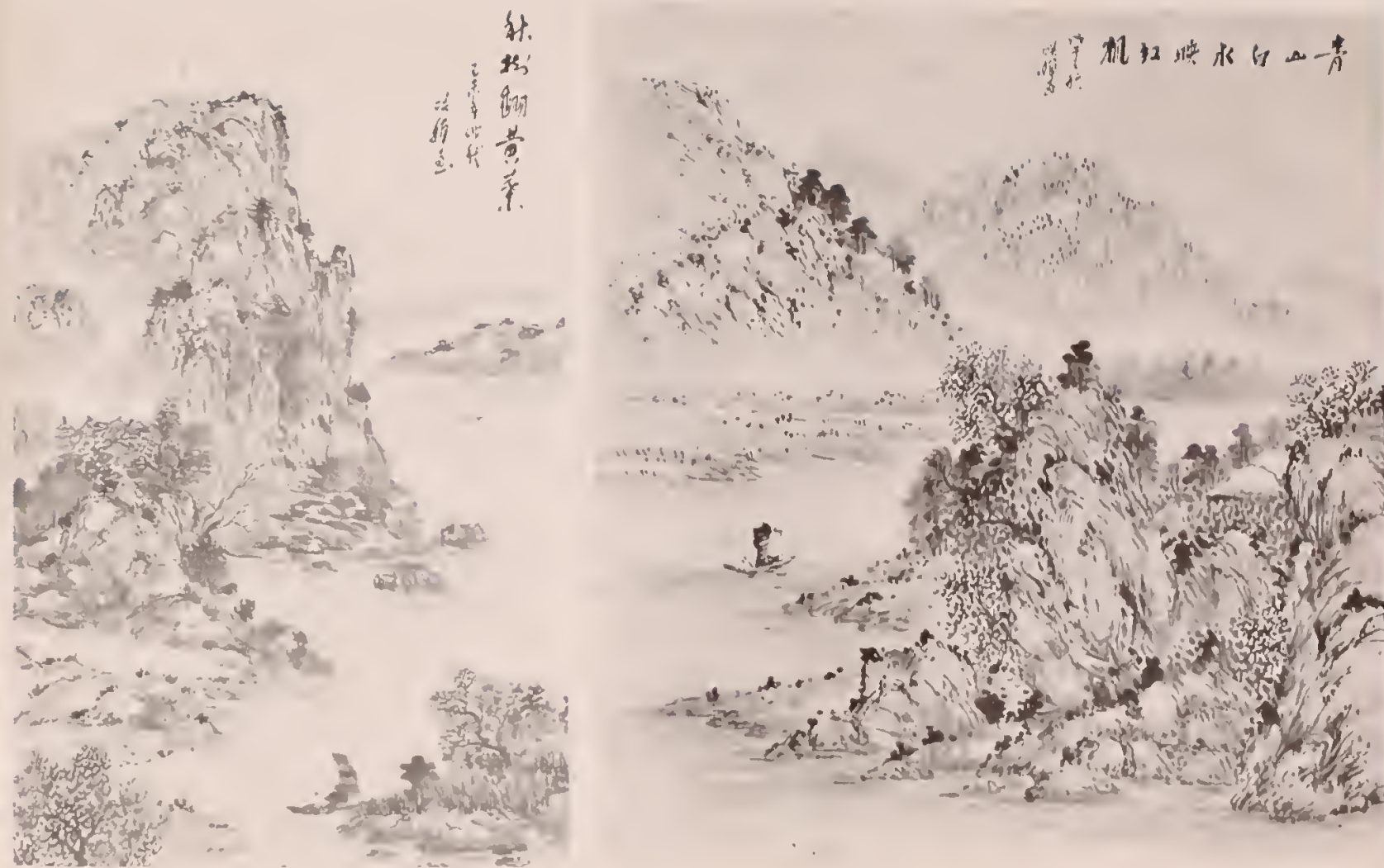
- born 1934 in Haenam, Chulla-Namdo, Korea.
- Managed Kyung Shim Calligraphy Institute
- worked as the president of Seoul Institute of Industrial Arts.
- was a member of the board of directors in Korea Calligraphy & Artist Fellowship.
- was a member of the Art department in Korea International Club.
- Accepted 1st & 2nd Art exhibition under the auspices of Korea Adult Education Association
- listed in "the 100 Artists Selection, Korea"
- took invitational exhibition of 10th anniversary of Korea-Japan Graph.
- Visited Japan in 1978 to observe Japanese Arts.
- a personal art exhibition in Dec. 1978 at the Gallery of the Midopa Dept. Store.





Personal History of
Soh-Sun. Soonja Choo

- born 1934 in Haenam, Chulla-Namdo, Korea.
- Managed Kyung Shum Calligraphy Institute
- worked as the president of Seoul Institute of Industrial Arts.
- was a member of the board of directors in Korea Calligraphy & Artist Fellowship.
- was a member of the Art department in Korea International Club.
- Accepted 1st & 2nd Art exhibition under the auspices of Korea Adult Education Association
- listed in "the 100 Artists Selection, Korea"
- took invitational exhibition of 10th anniversary of Korea-Japan Graph.
- Visited Japan in 1978 to observe Japanese Arts.
- a personal art exhibition in Dec. 1978 at the Gallery of the Midopa Dept. Store.





WORDS FROM THE ARTIST

"I can do all things through Christ who strengthens me."
(Phil 4:13).

Bible pottery and calligraphy. This is my confession of faith and prayer. And it is possible only in Christ who strengthens me.

I am just an evangelist rather than an artist. Thus, I like to be a witness for the Lord through the talent which He gave me. I want these works to be as friends of our souls rather than to remain as art-works alone, so that it may give a rest to our restless hearts.

Through this kind of exhibition I really pray that, not only world evangelization might be enlarged in a special way but also Christian cultural art could be indigenized throughout the whole world.

Han-mil, Moon-chul Chung

Addresses in Korea

KCCA: CPO Box 8504, Seoul Korea 100 Tel. 23-9115

Home: #80-24 Koo-Ech-dong, Sung-dong-Kuh, Seoul, Korea

Tel. 441-5217

격언 · 금언 · 속담 English Meaning

- 개 꼬리 삼년 묵어도 황모 되지 못한다
"Though you bury a frog three years he will not become weasel hair"(used to make fine brushes).
c/o "You can't make a silk purse out of a sow's ear."
- 침소봉대 (격으로)
"Make a small needle into a pestle"
c/o "Make a mountain out of a mole hill."
- 적소성대
"A small beginning can make a great end (success in little)"
"Many mole hills make a mountain"
- 진합태산
"After the march the trumpet"
(Lock door after horse is out")
- 행차이후에 나팔
"After the bitter (trouble) the sweet"
- 고진감래
"After abundance-poverty" (profligate)
- 흥진 비래
"Trouble is the seed of joy"
- 고는 낙의 종자다
If you find the way in the morn and die that night-it is well!
(c/"I am the way"-etc.)
- 조문도이면 석사라도 가이다
Confucius:
"If you sin against Heaven, there's no place to pray"
Christian Gospel's version:
"If sin is ransomed, there is a place to pray!"
- 획죄어천이면 무소도이다
"Just one lee off the road will become a thousand lee"
(cf. "A miss is as good as a mile")
- 속죄어천이면 유소도이다
Health, wealth, many sons (secret of happiness) But Mencius says:
Health is hard work, wealth is much trouble, many sons means many worries."
- 호리지차가 천리지우라
Power lasts ten years, influence not more than one hundred (years)
- 수무귀 다남자
맹자담 수는 다남은 부는 다사로 다남은 다구라 권은 십년이요 세는 백년이라
I wished for this world's glory but its only a short dream!"
- 세상 영광 바랐더니 일 당춘몽이다
"Lift it or raise it"
("Its all the same either way")
- 메치나 돌리치나 매일반
One near ink gets black (referring to ink pads and stick ink)
c/o "Evil communications corrupt good manners" // "To begin is half finished."
- 근묵자흑이라
- 시작이 반이라

BEAUTY SPOTS AND HISTORIC REMAINS



CHE-JU DO

Keel. Sung Woon
Governor of cheju-do
KOREA

CONTENTS

BEAUTY SPOTS AND HISTORIC REMAINS

1. MT. HAN RA
2. BAIK LOK DAM
3. TAM SEUNG JEUNG (SUMMER-HOUSE FOR MOUNTAINEERS)
4. SAM SENG HYEUL
5. KWAN DUCK JEUNG
6. O HYEN DAN
7. YONG YEUN
8. GATE OF BANG SUN
9. NATIONAL PASTURE
10. VALLEY OF AN DUK
11. WATERFALL OF CHEUN JE YEUN
12. O BAIK RA HAN(FIVE HUNDRED WARRIORS)
13. WATERFALL OF CHEUN JI YEUN

4. ORANGE ORCHARD
15. SAM DO(FOREST ISLAND)
16. HAN RAN (GYMLRIDUIM KANRAN MAKINO)
17. SEUNG SAN KWI AM (MOUNTAIN WALL OF SYENG SAN)
18. FOREST OF TORREYIA NUCIFERA AND PUNG RAN (WILD ORCHID)
19. CAVE OF SAN BANG
20. WATERFALL OF JEUNG BANG
21. STONE WHICH REMAINS THREE MARKS

THE OBJECTS OF NATURE UNDER GOVERNMENT

1. "MUN JU RAN" OF TOKI SUM (RABBIT ISLAND)
2. CAMPHOR-TREE
3. KIM NENG CAVE
4. BLACK PINE TREE OF SU GWI MYEN
5. WILD-CHERRY TREE OF MT. HAN RA
6. STALACTITE GROTTA



BEAUTY SPOTS AND HISTORIC REMAINS

MT. HAN RA

This mountain owing to its highness and solemnness, considered sacred with the two other mountains, Mt. Diamond and Mt. Chi Yi, is one of the eight finest views in Korea.

The mountain rises at the center of this island.

Its height is 1950 metres above sea level, and next to the highest in Korea.

Being an extinct volcano, on the top it has a crater whose margin consists of various typed cliffs hundreds of meters high.

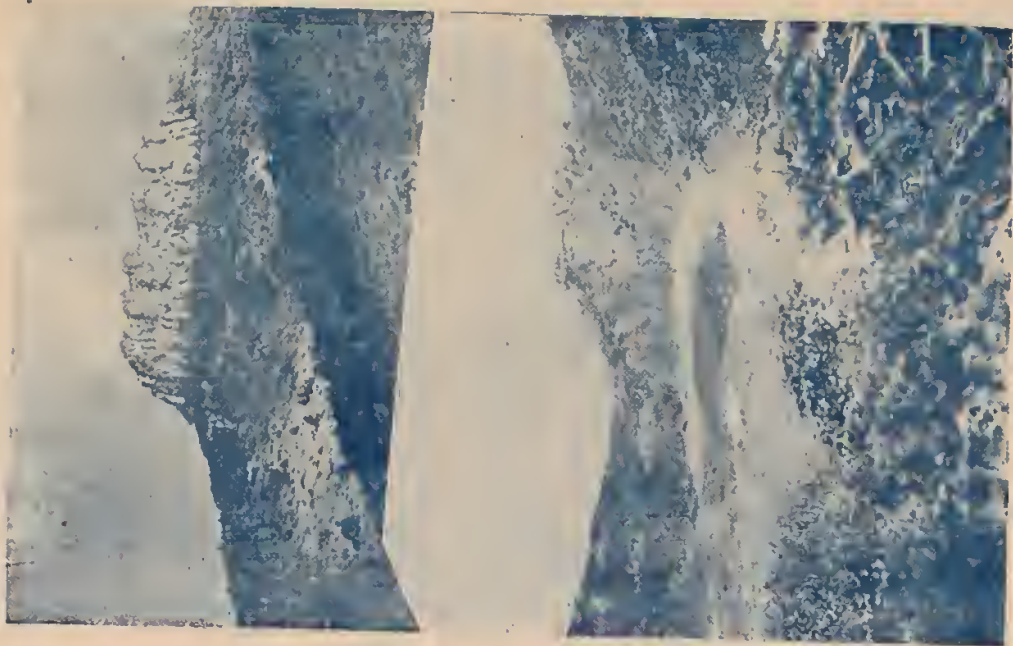
In the basin of the crater there lies a lake.

The clear surface of lake commands fine view.

On all the mountain-sides there grow in densest woods, wild cherry-trees, maple-trees, azaleas, pine-trees, oak-trees and so on.

Moreover, there grow thousands of species of plants which can grow in the tropics, in the subtropics, or in the frigid zones.

These plants are very valuable things for us in studying botany.



BAIK LOK DAM

This is the name of the lake which lies on the top of Mt. Han Ra. Its width is 9 acre. Its dark-blue surface always keeps calm and clear, and also keeps ten metre deep even at the period of a great drought.

It is said that a dragon may live deep in this pond and when it rains heavily he ascends into heaven space.

Around this lake, there are many kinds of potted plants, of which a famous one is *Juniperus chinensis*.

From the top we can look down the whole scenery of this island at a glance. One must be enchanted with this scenery. Its really an Elysium.



TAM SEUNG JEUNG (Summer-Hurse for Mountaineers)

Mt. Han Ra with the finest scenery forms the queer landscapes with one thousand and hundreds kind of plants and many hundreds of cliffs, so sightseers, groups of research science and students who climb up this mountain all the year round, are increasing more and more every year.

Therefore we found it necessary to set huts for resting on the important spots of the peak.

After all, in November 1957, six places were established, that is Tam Seung Jeung (the spot of the eastward 100 metres from Kwan Eum Sa), Young Too Chang (the eastward 150 metres from Kwan Eum Sa), Yong Chin Kak (the southward 14.5 Kilometres from Kwan Eum Sa), Che Seung Jeung (the center of Baik Lok Dam), Ip Seung Jeung (behind the Five Hundred Warriors) and Nam Seung Dai (southward 4 kilometres from Baik Lok Dam).

They offer the mountaineers a lot of conviniences of water supply, cooking and taking sleep etc..

Above all of them, Tam Seung Jeung is located on the spot of the eastern 100 metres from Kwan Eum Sa beautifully, as if it is a house with balcony on the middle hillside of Mt. Han Ra, and is the best resting place for the visitors.



SAM SENG HYEUL

This is located in front of Che-Ju Girl High School.

Here are three caves which are almost covered with earth now, but these have been said to be homes the forefathers(Ryang Ul Ra, Ko Ul Ra, Bu Ul Ra,)of the natives of this island.

Now this is administered by the Sam Seung(Ryang, Ko, Bu,)foundation.

It has an area of about 250 acre.

All around these caves there is a dense wood of skyhigh pine-trees hundreds of years old with several shrines among those trees.

Its surely a picturesque view.



KWAN DUCK JEUNG

Five hundred years ago (in 1448), Governor Shin Syuck Chung elected this building for exciting people with martial spirit.

But it was built by the common people themselves without any material or financial aid from the Government, and the plaza was used as a parade-ground at that time.

Now this building is used as the office of U. S. I. S.



O HYEN DAN

A stone monument and alter stand lonely in the bush. Here there was once a private school three hundred years ago.

Kim Chyung Am, Choi Jin Nam, Song Ke Am, Cheng Dong Ge, Kim Syang Hen, these five scholars established that private school and they taught young generations, and also did many useful things for the natives at the time of a great flood.

For that reason people respected those five scholars and looked upon them as if as many lighted candles in the darkness.

But they are already gone and also the school had been completely ruined after that.

Now O Hyen Junior and Senior School stands on its site.

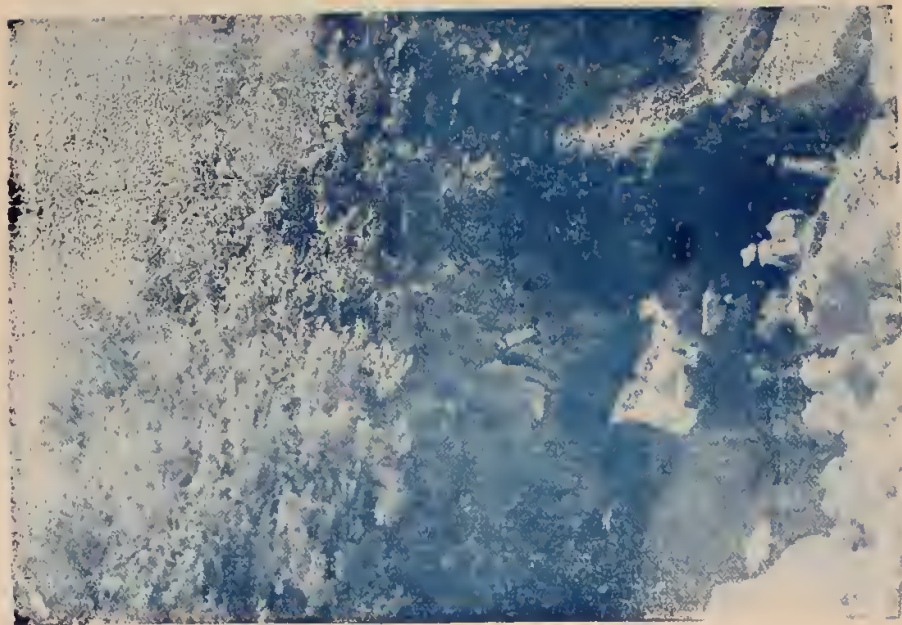


YONG YEUN

This is located in Yong Dam, Che-Ju City.

This abyss is about ten metre deep.

The clean surface reflects the various types of the cliffs along the abyss, and adds to the beauty of the scenery.



GATE OF BANG SUN

It looks just like a natural stone gate.

This stone gate stands in the south direction about 8 kilometer from Che-Ju City and is surrounded with many curious rocks.

A clean stream runs through this gate, and both of its banks are covered with azaleas.

It is said that some fairies sometimes call at this Charming place in mid-summer, so it is called "Bang Sun"-(Fairy visits here).



NATIONAL PASTURE

The climate of this island are very fit for grazing the cattles, and there are many vast meadows, therefore, from ancient time the cattle-breeding have become the natives only resource for their living.

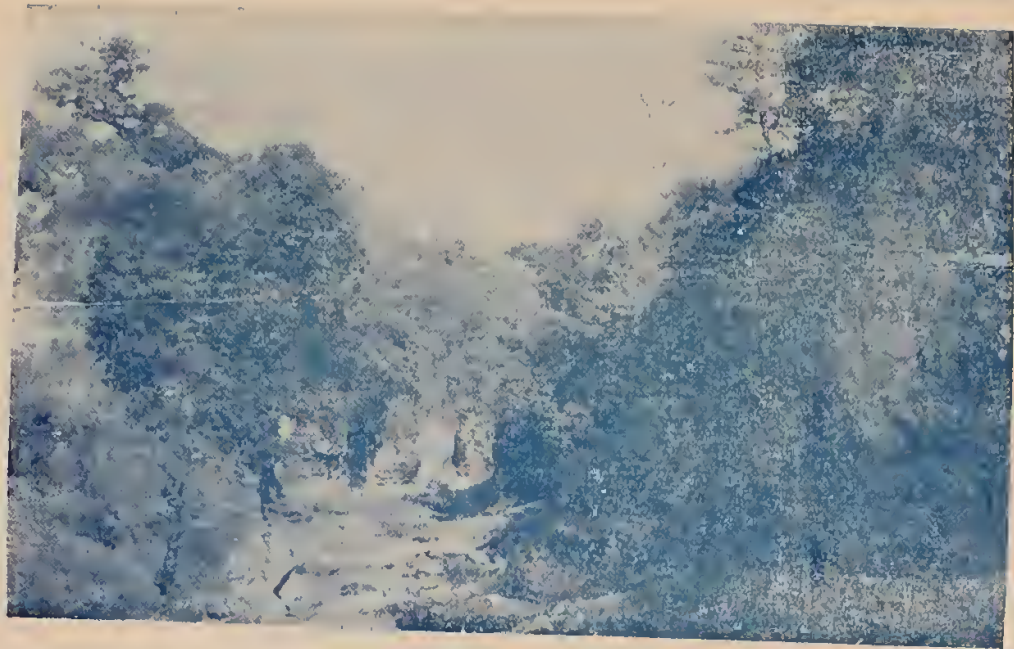
Above all the pasture which is located in Song-Dang Ri, Ku Jwa Myen, is the vast one of more than 20.000 acre wide, which spreads out around Mt, Han Ra and is well furnished with heaven gifted condition for the cattle breeding.

More than seven hundred stud-horses, oxen, and sheep that are imported from the foreign country, and also Korean oxen are now grazing freely in this peaceful pasture here and there.

In the near future they will be increased in number.

The Department of Agricultural and Forestry has made a plan of improvement of the pasture, and now are installing the stable, water supply and electricity and so on.

The foreign and domestic observers who have really surveyed this place send us admiration that this national pasture is the best one in the Orient.



VALLEY OF AN DUK

This valley lies in Kam San Ri, An Duk Myen, Nam Che-Ju Gun. It's cliffs, curious rocks, small waterfalls, these make a natural beauty spot.

Many sightseers visit this spot in every season.



WATERFALL OF CHEUN JE YEUN

This waterfall is located in Chyung Mun Ri, Chyung Mun Myen, Nam Che-Ju Gun. About 23 metre depth.

It consists of three bluffs, many trouts are swimming and twinkling in the clear water in spring and fall.

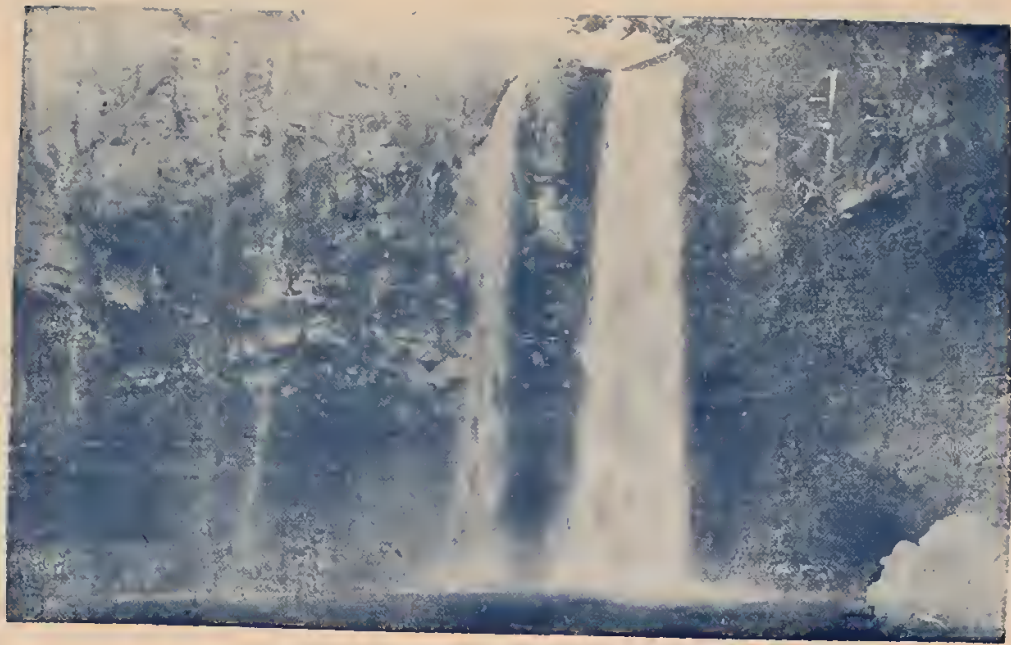
It is crowded by many visitors in every season.



O BAIK RA HAN (Five Hundred Warriors)

On the southwest slope of Mt. Han Ra, there are innumerable curious and various kind of stones, of which some stand, some lie, some bend, some are big, some are small.

They look just like as many warriors,so people call them five hundred warriors or O Baik Ra Han.



WATERFALL OF CHEUN JI YEUN

This waterfall (23 metre high, 12 metre width) hangs on the Su Hong river which runs through Su Gwi Myen, Nam Che-Ju Gun, and it rushes over the rocks down into the very deep basin.

It's circumference is crowded with various kinds of evergreen trees, and the scenery might make it a fairy land for the tourist who seek natural beauty at its loveliest.



ORANGE ORCHARD

There are orange orchards in the northern direction two kilometer from Su Gwi Po, Nam Che-Ju Gun, which is the only orange orchard in our territory.

It is said that the orange has been cultivated about five hundred years before.

Thirty years ago Japanese had succeeded in ameliorating it's sapling, so after that time it bears good fruits.

Now we can yield about forty thousands Kwans of oranges from those orange orchards in a year.



SAM DO (Forest Island)

This is an uninhabited island lies like a stepping-stones in eastsouthwards from Su Gwi Po. It measures 2 acre wide.

There are various kinds of plants which grow in the tropics, the subtropics, and the frigid zones.

Botanists very often come over here to study these plants.

Among those plants "Ou Tani Wadari" is the most famous one for the botanists.



HAN RAN (Gymnriduim Kanran Makino)

There are more than forty kinds of orchids in this island.

And so "Pung Ran," "Han Ran" "Chyun Ran" are the most famous ones as the ornament plants.

Above all "Han Ran," a kind of perennial plants grows in the bush of warm zones.

It has five-twelve buds, which especially begins to bloom in early winter.

So we call it "Han Ran" - "Winter Orchid."



SEUNG SAN KWI AM (Mountain Wall of Seung San)

There is a mountain wall which stands out into the sea, so it's three sides of cliffs, about 120 metre high, face to the sea.

The center of the top is a crater of the extinct volcano which is surrounded with ninety nine strange and curious peaks.

So it looks a very wonderful sight.



FOREST OF TORREYIA NUCIFERA AND PUNG RAN(WIND ORCHID)

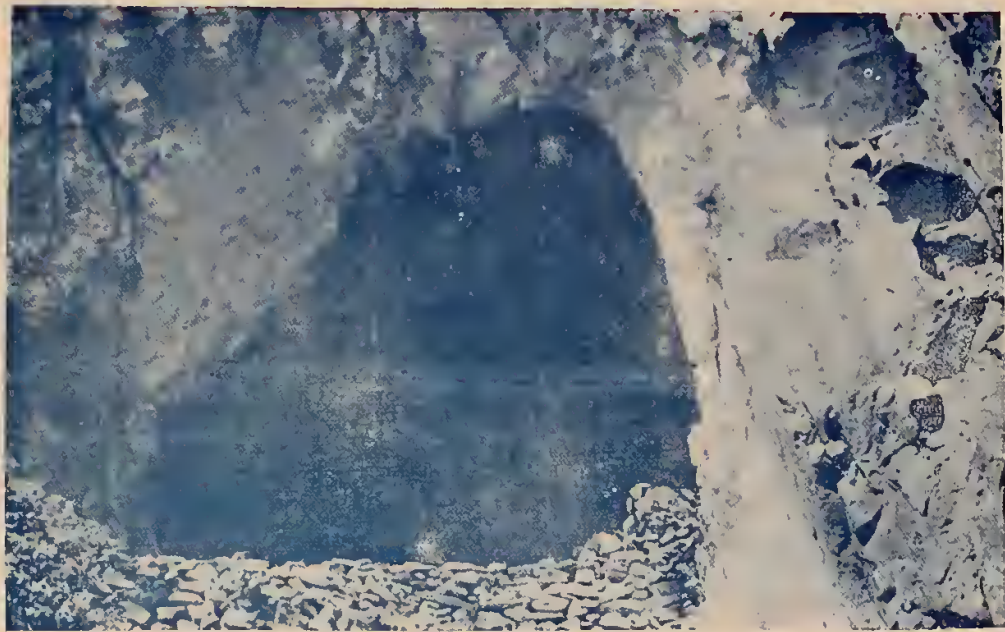
This forest, which is located in southwards four kilometre from Pyeng Tae Ri, Ku Jwa Myen, Buk Che-Ju Gun, spreads out broadly on the grounds naturally. It measurs about 120 acre wide.

These trees are ten-fifteen metre high, the stems measur one metre in diameter.

It is said that some have almost passed three hundred years and some have passed five hundred years, and that there is no other forest of this kind in the world.

This is treated as a preserved forest by our government for the scientific study. Under these bushes many kinds of grass and flowers grow thick.

Among these kinds "the broad blade 'Pung Ran' (Wind Orchid) and the strait blade 'Pung Ran' "are especially famous ones for the ornament plants.



CAVE OF SAN BANG

A stone mountain called Mt. San Bang rises 350 metre high into the sky, 1 kilometer northwest of Hwa Sun Ri, An Duck Myen, Nam Che-Ju Gun.

A natural cave which faces toward the Yellow Sea is half-way up on the mountain and there a fountain is stealing out through the rocks the whole year.

In this cave a statue of Buddha is installed on the flat rock.

In the age of Korye (about seven hundred years ago), a famous priest, Hai Il Tae Duk, elected a temple in this cave, but now we only find some marks of it on the cave wall.



WATERFALL OF JEUNG BANG

WATERFALL OF JEUNG BANG

This is at the eastward of Su Gwi Po.

One can never see this kind of waterfall in any other place, for it falls directly into the sea.

So this waterfall is not only famous in our country, but also in the Orient.

And it is said that on the cliff there was a carving which was made by "Su Shi" (chinese) thousands years ago;—" Su Shi passed here".

But now nobody can find it on the cliff anywhere, and yet the water perpetually falls into the sea without any change.

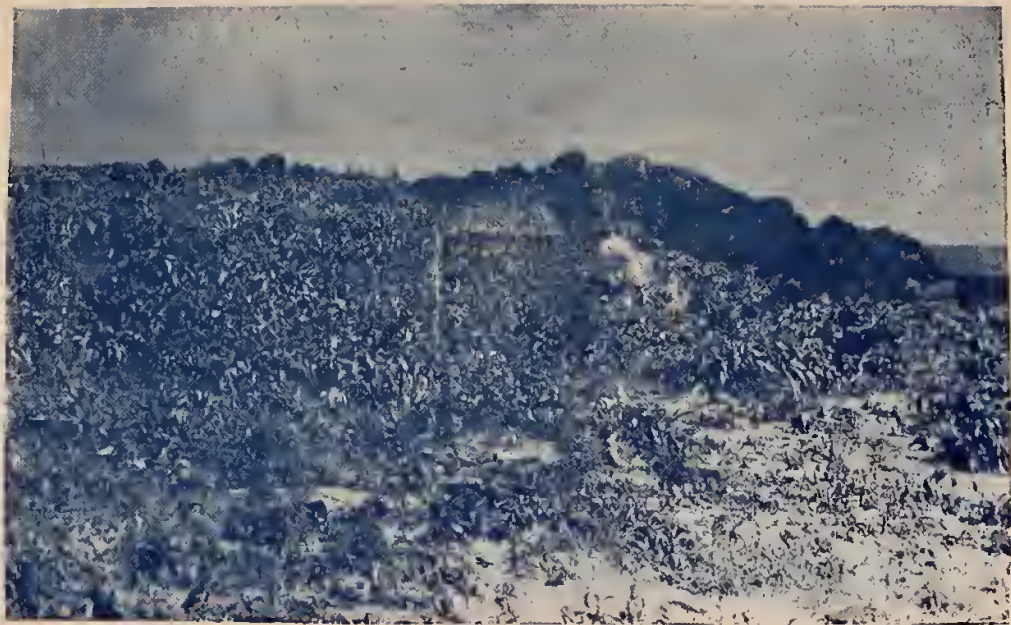


STONE WHICH REMAINS THREE MARKS

This stone is by the road-side in Hwa Buk Ri, Che-Ju City.

Natives preserves it in a small stone-house as a monument.

It is said that in the ancient the originators (Ko, Bu, Ryang), each one shot an arrow at this stone in order to select their whereabouts and so it remains three marks on it.



THE OBJECTS OF NATURE UNDER GOVERNMENT
"MUN JU RAN" OF TOKI SUM(RABBIT ISLAND)

This "Rabbit Island" is one of the solitary island which lies on the sea of Ha Do Ri, Ku Jwa Myen. It measurs about half a acre wide.

On the white sands which are spreaded with shells and quartzes. "Mun Ju Ran"—a kind of orchid grows thick all over this small island.

Its white sweet flowers are in full bloom in summer, so this island looks just like a white rabbit, and people call it Toki Sum(Rabbit Island).

This orchid originally grows on the sea coast of the tropical zones as a evergreen perennial plant.

It is said that many years ago some seeds were floating up toward north on the warm current by chance, and were drifted on the every shore of this island, so it naturally began to grow here after that.



CAMPHOR TREE

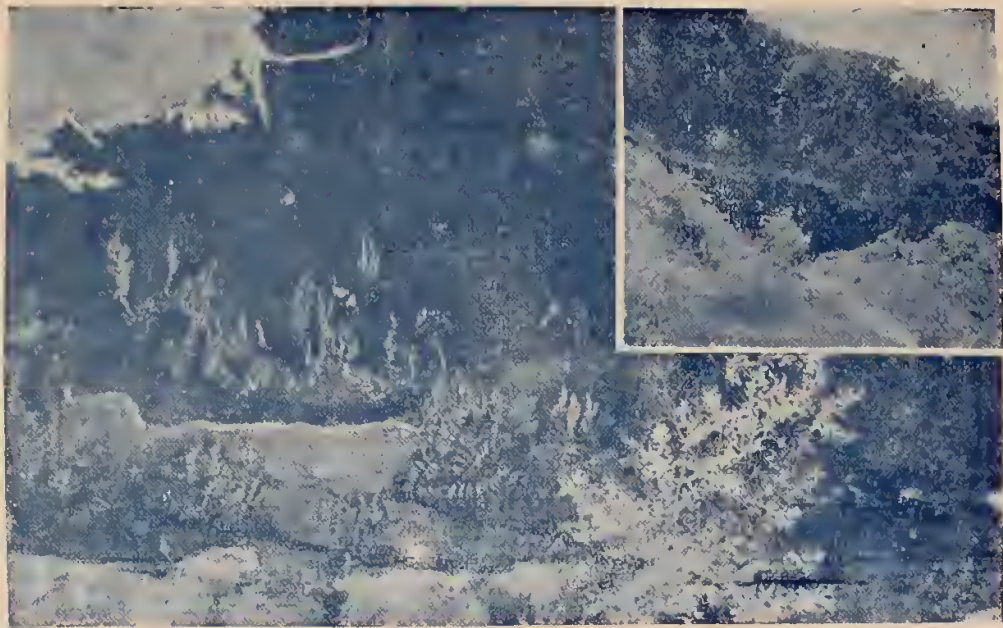
The oldest one stands by the river side of the down-stream of the Do Sun river in Chung Moon Myen.

There is one another big tree in front of Che-Ju Post Office, and there are many ones in the grounds of Sam Syeng Sa.

We can imagine there were many those trees all around the Nam Che-Ju Gun many years ago.

This is one of the evergreen tree of the tropical zones.

We can make from this tree various kinds of chemical things, such as, antiseptics, gunpowders, toilet articles, and so on.



KIM NENG CAVE

This cave is a natural tunnel which is located in the sands in the south-east wards four kilometer from Kim Neng Ri, Ku Jwa Myen, Buk Che-Ju Gun. its length is more than 600 meter.

It is said that in this cave about four hundred and fifty years ago there lived a huge serpent which measured one meter in diameter, enormous length, and had two big ears.

Natives made a altar for it, and dedicated a young girl (15 years old) and food and wine as an offering in order to give prayers early every year, for they believed that if they did not do this, they could not get good crops and that they did not escape a disaster.

At that time natives were badly damaged by the serpent every year.

In 1515, Su Rin arrived at here as a governor, and he got angry at this news, so he ordered the people to make an altar as usual and when the huge serpent, as was expected, appeared from the cave, then with his big spear the governor himself stabled it and burnt it.



BLACK PINE TREE OF SU GWI MYEN

The biggest and oldest "Black Pine Tree" in this island on Dong Hong Ri, Su Gwi Myen.

It is said that there once five hundred temples were elected by the buddhists here and there, and these kinds of trees were planted by the monk at that time, but these temples were almost ruined, only this tree has been growing on its site worn by the weather.

There are many other old and big trees at the "Sam Seng Sa," "Sam Chen Tan", "Hyang Kyo," and the other site of the temples.

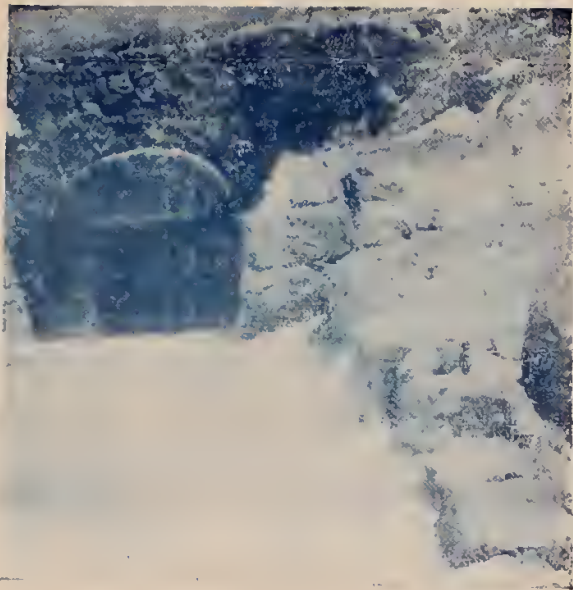


WILD-CHERRY TREE OF MT. HAN RA

The French missionary, Ta Key, had found a wild-cherry tree near the temple of "Kwan Um" which now stands on the slope (above 600 meter sea-level) of the Mt. Han Ra.

It is known that this is the origin of "Some Yi-Yo-Shi-No Cherry-Tree" which is famous one in Japan.

Also the professor of Harvard University, Dr. Willson has proved that it is surely the origin of "Yo Shi No Cherry-Tree," and also this island is the place of origin of the other one "So O Gi (Tam-Ra Wild-Cherry-Tree)."



STALACTITE GROTTO

This stalactitic cave is located in the boundary of Hyep Chae Ri, Han Rim Myen, Buk Che-Ju Gun. It measures 150 meter long, 12 meter high.

Many stalactitics hang down from its ceiling and the both sides of the wall are beautifully decorated with these stalactitics, and also the floor is made of stalactitics.

This is a wonderful and curious sight.



- 백사불성
- 인생은 흰 말이 흠지나가는 것 같다
- 백년하청
- 호랑이에게 물러가도 정신만 채리면 혹 살수 있다
- 물에 빠지든 정신 채 리고 살수 있다
- 죽어 삼배가 살아 일배 만 못하다
- 의인 불부라
- 시종 여실
- 비례불언
- 신목이 여전이라 *
- 삼강오륜:

- ① 삼강: 군위신강
부위자강
부위부강
천위신강
- ② 오륜: 봉우유신
장유유서
부부유별
부자유친
군신유의

○ 위문이 폐문이다
술

* 암실기심이면 신목이 여전이라

Though he tries a hundred tasks he never succeeds (c/o "Rolling stone gathers no moss"?)
 "A man is like a white horse passing through a crack" (c/o Job 14:1,2)
 The Yellow River is (never) clear in a hundred years. (A thing never "becomes").
 "Though driven by a tiger, if one gathers his wits he may live- If he falls into the water and does not gather his wits he cannot live."

"Three cups to the dead are not equal to one to the living (parent) Cf. Mk. 7:11,12)

"A righteous man never gets rich" c/6 Mk. 10:24)

"His beginning and end are the same" (a dependable man, or job)
 "If its not polite-don't say it"

"God's eye is as lightning" *

The 3 "Guy ropes" of Confucianism: 5 laws of ethics.

(1) The king is the mainstay of his ministers (of the state)
 The father is the main-stay of a son.

The husband is the mainstay of the wife
 (Christian) Heaven is the main-stay of man. Heaven - God.

(2) Between friends-faith (trust)
 Between elders and children-respect
 Between husband & wife-distinction (of position)
 Between father and son-intimacy
 Between king and ministers-loyalty

"Came to comfort-became a burden "

*Use before this the following:
 "Though I deceive my mind in the dark" God's eye, etc.

격언 · 금언 · 속담 English Meaning

- 개 꼬리 삼년 묶어도 황모 되지 못한다
 "Though you bury a ^{goat's tail} frog/three years it will not become weasel hair"(used to make fine brushes).
 c/o "You can't make a silk purse out of a sow's ear."
- 침소봉대 (격으로)
 "Make a small needle into a pestle"
 c/o "Make a mountain out of a mole hill."
- 적소성대
 "A small beginning can make a great end (success fr. little)"
 "Many mole hills make a mountain"
- 진함태산
 "After the march the trumpet"
 (Lock door after horse is out)"
- 행차이후에 나팔
 "After the bitter (trouble) the sweet"
- 고진감래
 "After abundance-poverty" (profligate)
- 흥전 비래
 "Trouble is the seed of joy"
- 고는 낙의 종자다
 If you find the way "in the morn and die that night-it is well!"
 (c/"I am the way"-etc.)
- 조문도이면 석사라도 가이다
 Confucius:
 "If you sin against Heaven, there's no place to pray"
 Christian Gospel's version:
 "If sin is ransomed, there is a place to pray!"
- 속죄어천이면 무소도 이다
 "If sin is ransomed, there is a place to pray!"
- 호리지차가 천리지우라
 "Just one lee off the road will become a thousand lee"
 (cf. "A miss is as good as a mile")
- 수부귀 다남자 (수부귀) 맹자담: 수는 다남이요 부는 다사요 다남은 다구라 권은 십년이요 세는 백년이라
 Health, wealth, many sons (secret of happiness) But Mencius says: Health is hard work, wealth is much trouble, many sons means many worries."
 Power lasts ten years, influence not more than one hundred (years)
- 세상 영광 바랏티년 일 당춘몽이다
 I wished for this world's glory, but its only a short dream!"
- 메치나 둘러치나 매일반
 "Lift it or raise it"
 ("Its all the same either way")
- 근묵자 흑이라
 One near ink gets black (referring to ink pads and stick ink)
- 시작이 반이라
 c/o "Evil communications corrupt good manners" // To begin is half finished.

○ 화유중개일이나, 인부
개소턴이라

"Flowers will bloom again, but a man never regains youth" (Job 14:7)

○ 인면수심

"With a man's face but an animal's heart", or

○ 인면귀심

"The face of a man-the heart of a devil"!

○ 정의는 필승이라

"Righteousness will finally conquer" (Cf. Ps. 1:3)

○

○ 바늘도둑이 소도둑된다

"He who steals a needle will become a cow-thief!"

○ 고양이를 목에 누가 방울을 달까

"Ty-ing a bell to the cat" (lets the mice live!) (Cf. "Letting the cat out of the bag")

○ 동문서답

"Ask the East-answer from the west" (irrelevant reply)

○ 떡줄 사람 염도 내기 전에 김치국 부려 마신다

"Before a giver of bread is in sight-eating your pickled soup (usually after-hence without any real basis-foolish and foundationless expectation)"

○ 감개무량

"Inmeasurable emotion-both bitter & sweet (as seeing one that dead)"

○ 중언부언

Redundant-saying over some thing

○ 높은 산이라야 그늘이 깊다

"It takes a tall mountain to cast a deep shadow." (Cf. David's sin)

○ 지상공문 (문)

"A paper treaty" (without force)

○ 시공창에서 용이 났다

"A dragon born out of the ditch" (ill-born reaching great heights.)

○ 청천벽력

"Thunder out of a clear sky" (Unexpected trouble)

○ 우이독경

"Beating a drum in a cow's ear" (expecting him to dance) C/f "Pearls before swine"

○ 아니 뎌만 굴뚝에서 연기 나랴

"Can there be smoke from a fireless smoke hole?"

"C/f Where there is so much smoke there must be some fire."

- 백사불성
- 인생은 흰 말이 뜰지나가는 것 같다
- 백년하청
- 호랑이에게 물러가도 정신만 채리면 혹 살수 있다
- 물에 빠지든 정신 채 리고 살수 있다
- 죽어 삼배가 살아 일배 만 못하다
- 의인 불부라
- 시종 여실
- 비례불언
- 신목이 여전이라 *
- 삼강오륜:
 - ① 삼강: 군위신강
부익자강
부익부강
x 천위인강
 - ② 오륜: 봉우유신
장유유서
부부유별
부자유친
군신유의
- 위문이 폐문이다

* 암실기심에겐 신목이 여전이라

Though he tries a hundred tasks he never succeeds(c/o "Rolling stone gathers no moss"?)
"A man is like a white horse passing through a crack"(c/o Job14:1,2

The Yellow River is (never)clear in a hundred years.(A thing never "becomes").

"Though driven by a tiger,if one gathers his wits he may live- If he falls into the water and does not gather his wits he cannot live."

"Three cups to the dead are not equal to one to the living(parent) Cf.Mk.7:11,12)

"A righteous man never gets rich" c/(Mk.10:24)

"His beginning and end are the same"(a dependable man,or job)
"If its not polite-don't sayd it"

"God's eye is as lightening" *

The 3"Guy ropes" of Confucionism: 5 laws of ethics.

(1)The king is the mainstay of his ministers(of the state)
The father is the main-stay of a son.

The husband is the mainstay of the wife

(Christian)Heaven is the main-stay of man.)Heaven -God.

(2) Between friends-faith (trust)

Between elders and children-respect

Between husband & wife-distinction (of position)

Between father and son-intimacy

Between king and ministers-loyalty

"Came to comfort-became a burden"

*Use before this the following:
"Though I deceive my mind.in the dark"God's eye,etc.

disaster a practical nature will constantly occur and be put to a test. An industrial exhibition will serve to show how far success has resulted and encourage to greater efforts and more extensive experiments.

MR. BAIRD ON ROMANIZATION.

The timely and exhaustive article of Mr. Baird in our May issue, dealing with the question of romanization, has attracted widespread attention among students of the Korean language. With keen and trenchant criticism he has exposed the follies of the past and sounds a call to reform. The wide divergence of treatment of this subject which has prevailed in the past assures a most interesting debate. We welcome it and as far as the space and aim of the Repository will permit, will gladly aid in the elucidation of the matter. Those proposing to discuss the matter however must bear in mind that the one object of discussion is to secure a settlement of the question upon a basis which commands the assent of a majority. Criticism which is wholly destructive is therefore ruled out of court.

It is out of the question to enter upon a full and complete review of the question, but the following observations appear to be pertinent. The question is; how can the symbols in the English Alphabet be made to convey to those unfamiliar with the Korean language, the Korean sounds, it being further stipulated that the system to be proposed is primarily intended for Englishmen and Americans. The issue is therefore clear cut and well defined, and a great step is taken towards a settlement. Mr. Baird further proposes that the *sine qua non* is a system of unvarying signs, and this he would secure by a system of diacritical marks reinforcing our English alphabet. "Precision is absolutely necessary and in order to precision, a standard system of diacritical marks should be used." Fairness must concede that Mr. Baird's system admirably illustrates this principle. By some 60 signs made by the help of diacritical marks familiar to those in the habit of using Webster's Dictionary, he finds he can represent most of the modifications of the Korean symbols of sound.

It is at this point that the debate will turn, whether so stated or not. Let this general principle, namely that absolute accuracy is the *sine qua non*, be granted and Mr. Baird's system or one resembling it must be the result. But we find that this principle has never, so far as our information goes, obtained

among nations using alphabetic tables of symbols. There is no alphabet so far as we know that follows and seeks to represent all the aberrations of the colloquial. Whatever may be the case in syllabaries, so far as an alphabet is concerned absolute accuracy as to the sound value seems to have been deemed to lie outside the possibilities of a practicable table of symbols. Doubtless though it may seem at first, practicality rather than precision has been the chief principle upon which tables of symbols have been constructed to represent sounds,—practicality with a degree of accuracy.

On the score of practicability some considerable reduction in the number of symbols proposed by Mr. Paine appears necessary. From the example afforded by various alphabets—such as English, Greek, German and Korean—about 25 symbols appear to be the proper number. The need is a portable system, one that the mind can carry without difficulty, and with the hope of early reaching in its use a fair degree of skill. For this purpose to exceed to any extent the number 25 means a system cumbersome and eventually impracticable. This difficulty is further emphasized by the fact that diacritical marks to which the increase in Mr. Paine's system is due are not in general use among us in our everyday writing, and neither mind nor hand is clever in their use, nor is the eye familiar with the sight of them. And second the infrequency of our use of romanization would cause a cumbersome system to slip from mind, thus precluding all possibility of comfort in using it.

From these observations it would appear to us highly desirable, and, we might add, necessary to a settlement that the symbols be as few as possible, with the following general laws or principles.

- (2) Medial consonants as a rule to be hardened.
- (2) A diacritical mark to be used only in the case of **어** where it appears to be a necessity.
- (3) Euphonic changes to be left to private judgment.
- (4) The separate syllables composing a word to be hyphenized.
- (5) Y of compound vowels to be dropped in syllables the initial of which is **ㅏ** or **ㅑ** or modifications of same.

THE TREATY OF PEACE.

The Treaty of Peace signed at Shimonoski April 17 by the Chinese and Japanese Plenipotentiaries is an interesting document. The *Peking and Tientsin Times* of May 18, in a supplement gives in full the papers that passed between them. We reproduce the discussion on the independence of Korea.

JAPAN'S FIRST DRAFT

Article I. China recognizes definitively the full and complete independence and autonomy of Korea, and in consequence the payment of tribute and the performance of ceremonies and formalities by Korea to China in derogation of such independence and autonomy, shall wholly cease for the future—*April 1st.*

CHINA'S REPLY.

The Chinese Government some months ago indicated its willingness to recognize the full and complete independence and guarantee the complete neutrality of Korea, and is ready to insert such a stipulation in the Treaty; but in due reciprocity, such stipulation should likewise be made by Japan. Hence the Article will require to be modified in this respect.

On April 6th. the Chinese Plenipotentiary is asked to formulate his reply.

CHINA'S COUNTER DRAFT.

Article I. China and Japan recognize definitely the full and complete independence and autonomy and guarantee the complete neutrality of Korea, and it is agreed that the interference by either in the internal affairs of Korea in derogation of such autonomy or the performance of ceremonies and formalities by Korea inconsistent with such independence, shall wholly cease for the future. *April 9.*

JAPAN'S REPLY.

Article I. The Japanese Plenipotentiaries find it necessary to adhere to this Article as originally presented to the Chinese Plenipotentiary. *April 10.*

NOTES AND COMMENTS.

The banquet given on the 6th inst. by the Ministers of State to the diplomatic corps and foreign residents of Seoul was the largest and most brilliant entertainment ever given in the Capital. The occasion was the public declaration of the independence of Korea. The public offices and government schools were closed. The extensive and beautiful grounds of the Eastern

Palace were given by His Majesty for the occasion. The day was perfect. The guests assembled at two o'clock in the large two story pavilion. Here they were received by the Minister of Public Works, Kiu Ka Chin, the Prime Minister, Pak Chung Yang and the Minister of Foreign Affairs, Kim Yun Sik. The flags of the Treaty Powers were floating in the air; greetings and congratulations were hearty on all sides; the company strolled through the grounds and across the beautiful artificial lake; the royal guards in their new uniforms attracted attention. An elaborate banquet was prepared to which ample justice was done. The Royal String Band rendered some choice music, which we fear our ears were not the only ones unable to appreciate; dancers executed graceful movements; the Ministers of State and the Diplomatic corps drank to the health of His Majesty, the King and all united in good wishes for long life and prosperity for the Sovereign State of Korea.

On the 15th. of May the people by order of the government doffed white, the symbol of purity, received we suppose from China, for black the symbol of——?

We frankly confess our inability to appreciate this legislation in dress especially on the color line. We see reasons why the policeman should have leather shoes instead of straw sandals or woollen clogs; the double breasted brass buttoned coat of navy blue properly supplants the disreputable blouse; the sword at his side inspires confidence and respect, taking away the hang-dog air so noticeable last fall and winter; the steeple hat, even, has a legitimate right, tho not from an aesthetic stand point, to remain, for the top-knot, the glory of Korean manhood has not been removed. But why should the official, scholar, butcher, baker and candle-stickmaker be compelled to change the color of his coat to suit the whim of the government? We were informed that a few arrests of delinquents were made by over-zealous policemen.

We wish it distinctly understood we are not aiming in these pages to note the wonderful things that do not take place in Korea (our space is limited) nor to give currency to the rumors and canards afloat. Were this our purpose we should have told our readers in our last issue why the railroad scheme between Chemmlipo and Seoul fell to the ground; that on the 9th. of May 20000 Russian soldiers landed at Wonsan and that in consequence there was great excitement not to say suppressed joy in the Palace. In

this number we should give an account of the ovations and lectures on civilization and kindred subjects a Korean with the aid of a foreigner was going to deliver in Chong No on May 25 to 27th.; we should give much space to the simple fact that the Prime Minister, Kim Hong Chip resigned on May 27 and on June 1st. the Minister of Education, Pak Chung Yang, was appointed in his place. We will say the plot to assassinate Count Inoye, discussed at length in the editorial columns of a recent number of the *Japan Mail*, was unknown to us, and members of the Japanese Legation had not heard of the plot until they saw it in print.

Prince Yi Chyun Yong convicted on the charge of treason was sentenced to ten year's banishment on the island of *Kyo Dong*. He left the city on May 16. This island has a population of several thousand, but the prince is closely confined to the small one room hut built, we understand, for his especial accommodation.

The people of Pyeng Yang are still looking for the return of the Chinese braves to their city and this keeps some from coming back from the country whither they fled last summer. The Government has given public notice that peace between the warring countries has been proclaimed, but the people insist they received that bit of news from the Japanese and that it cannot be relied upon.

Count Inoye left Seoul for Japan on leave of absence the 7th. inst.

Births. In Wonsan, May 13 the wife of Rev. W. L. Swallen, of a son.

In Seoul, June 4, the wife of Dr. C. C. Vinton, of a son.

In Fusan, June—the wife of Dr. C. H. Irvin of a son.

Arrivals. On June 3rd. J. Hunter Wells M.D. from Portland Oregon to unite with the Presbyterian Mission North.

Can it true? A Korean from the Whang Hai province arrived in Seoul, just as we were making up the final forms, with the strange story that a Tong Ilak leader in that province when captured recently was charged with and confessed the murder of a foreigner. The deed was done three years ago. The Rev. F. S. Miller has been requested by the foreign representatives here to visit the place of the alleged murder and make a thorough investigation. The result will be awaited with much interest.

Rev. W. D. Reynolds, recently returned from a seven weeks trip to Chulla Do, writes, "Order has been restored and agriculture and trade resumed all through the Province. The Governor has staid on a fifty days tour of the Province to assure the people that the recent disturbances were at an end, and urge them to put in their crops and settle down quietly to work.

The Kang Wha troops, left in Chun Ju as a garrison after the suppression of the Tong Haks last winter, have been ordered to return quietly in groups of two or three to Kang Wha; but perhaps 200 soldiers will remain in Chun Ju for a while longer. The Japanese troops who accompanied the Korean forces won golden opinions from the people by their strict discipline and blameless conduct. The contemptuous term 왜놈 ("Jap fellow") has given place to the inoffensive 일인 ("Japanese")

The untrustworthiness of Korean rumor was amusingly illustrated in a report that reached Chun Ju in April, that the Japanese had been utterly routed in China and the flying remnant being hotly pursued by the Chinese troops down through Korea. Seoul was said to be already in possession of the Chinese and a fleeing body of 400 Japanese were expected to reach Chun Ju daily. Then the reports changed slightly(?) and rumor had it that 250 Japanese troops were on route to Chun Ju to introduce and enforce reforms. Well at last they came!—700 inoffensive Japanese merchants, mirrors, soap, cigarettes and such like formidable articles! They have opened shop on the principal street, and are doing a thriving business.

Chun Ju has literally passed through the fire since the Tong Haks first captured the city in May of last year. The Government troops under General Hong arrived shortly afterwards and took up position on the Heights of Oan san, just on the edge of the city to the south west. During the battle which ensued, by the General's order the soldiers fired all the houses outside the wall from the South to the West Gate—so that wellnigh half the city is still in ruins. A Fair was opened in Chun Ju last month to assist the people in rebuilding but the prospect was decidedly un-romising. What the fires did not consume the Tong Haks devoured for they reentered Chun Ju soon after General Hong's triumphant return to Seoul, and remained in possession till last November, beating, robbing, plundering at their own sweet will.

Since their final expulsion and suppression last November the ring-leaders and active participants in the Tong Hak lawlessness and rebellion have been arrested and numbers executed. People who joined the movement from fear or compulsion but were not guilty of violence and crime are left unmolested; but the strong merciless arm of the law is bared against all criminals. On nearly every market day this spring, a squad of soldiers might be seen filing through the market escorting one or more doomed criminals; presently the crack of a rifle would ring out on the air and another Tong Hak had met his fate.

The telegraph line destroyed last year by the Tong Haks, has been restored only as far as King Ju. Along the road between 20 and 50 *li* south of Kong Ju, several villages were utterly destroyed last fall during skirmishes between the insurgent and Government troops. It was pleasant to note that by the first of May several large comfortable houses had sprung from the ashes of one village in which not a house was standing the last of March.